

RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The manufacture of false teeth for horses is a new industry just opened in Paris with a capital of 2,000,000 francs.

Last Sunday Rev. Stewart McCoy, a prominent Episcopal minister of Omaha, stirred his audience by a sermon in which he pronounced in favor of opening the World's Fair on Sunday and characterized the opposition to the idea as a hundred years behind the times.

Sir George Gray, who held the office of Premier of New Zealand for seven years up to 1884, and has been Governor of South Australia, of Cape Colony and of New Zealand during the last forty years, recently made a proposition which will be submitted to the House of Representatives, that a new upper chamber be formed in the Government of New Zealand, to be composed entirely of women, and to replace the present upper chamber.

Mr. C. G. Leland told the recent Folk Lore Congress in London that he had interviewed at least a hundred old gypsy fortune-tellers and had discovered that they knew nothing whatever about the art of palmistry. He said they learned by long experience to be shrewd judges of character, and that while pretending to look at hands they were in reality inspecting faces to find out the characteristics of people. Many a gypsy, he said, who has acquired fame as a fortune-teller is merely a good reader of physiognomy.

At the annual convention of the W. C. T. U. of Pennsylvania, held at Bradford, Mrs. W. B. Rhoades, who is Superintendent of Young Women's Work, said: We have given up the idea of ever gaining anything by politics, and are now confining ourselves to individual work. We expect nothing or very little from legislation. It has been shown that the law cannot make a sober man out of a drunkard, or turn a bad parent into a good one. We must go from house to house to sow the seeds of temperance if we wish to harvest a higher standard of morality and a better understanding of the duty of a Christian.

English aristocratic circles, according to London dispatches, are astounded by the demand in the liberal federation for the abolition of the House of Lords. The public declaration that the upper house shall be done away with has been discussed in the clubs as nothing short of treason. Retired admirals and generals fret and fume over the daring impudence of the common people, who thus undertake to assail one of the cherished institutions of the monarchy. Mr. Gladstone's speech, threatening immediate extinction of the House of Lords in case it should hold out against an Irish home rule bill, has made the lords even angrier than before, and there are menaces, loud and deep, of what will happen should an attempt be made at coercion. On the other hand it is said that a movement is on foot, prompted by Lord Salisbury, to reestablish the House of Lords in the good

opinion of the nation by inducing the peers of the better class to be regular in their attendance, and to revive by their presence the prestige of the high born branch of the legislature. The average daily attendance at sessions of the House of Lords is not over forty in a peerage numbering six or seven hundred, and it has been said that the House was in danger of going out of existence through the very neglect of its own members. Among the absentees are most of the men who really have the prestige and family or personal standing that would make their acts as legislators influential with the people. A few old legal drones, a few bishops, the members of the government who are peers, and a few others who drop in to say that they have been there, constitute the actual House of Lords. The others seldom think of exercising their legislative duties, although, upon occasion, extremely jealous of their privileges. Such is the institution which the liberals have pledged themselves to abolish.

Says Stainton-Moses in his paper, *Light*: We find in that Spiritualism which comes home to the reflective soul all that is good and sufficient for its development. The winnowing fan has blown away much chaff during the last decade, and the pure grain remains. We find in the higher Spiritualism much that has attracted attention under the auspices of more pushing people. It is true we do not believe in that form of re-incarnation which is one of the distinctive notes of Theosophy, as it was of Kardecism and is of some Eastern schools of philosophy. We think it a beggarly conception of the infinite possibilities of the education of the soul that has been delivered from the burden of the flesh that it should be sent back to the old school whether it has or has not exhausted its possibilities. But, for the rest, if we accept some theories that, once strongly stated, have been gradually toned down or abandoned, we are not so far from those who have borrowed from us much that is distinctive of our beliefs, together with much that comes from an Eastern source and is more or less unintelligible to the Western mind.

Ex-Premier Crispi, of Italy, in an article in the *North American Review*, after tracing the causes and events which led to the unification of Italy and the various conflicts between civil authority and the temporal power of the Pope during the last hundred years, says: Rome under the Pope was a gangrene spot which must have poisoned the whole body of the nation. From 1860 onward it had become the asylum of all the fallen dynasties, a cave of brigands who infested the southern provinces of the peninsula. This being stated, the redemption of the Eternal City was not only a logical consequence of the restoration of Italian rights; it was necessary to the pacification of the country. For a people the right to exist in freedom and independence long antedates any reason of princes or any international treaty, conquest or usurpation. The insidious good luck of a despot may suspend the exercise of this right, but they do not diminish it; much less can they slay it, eternal, imprescriptible within its natural limits. The nation resumes its own autonomy almost as soon as it has freed itself from the grasp of sacerdotal and civil

tyranny! The question of the temporal power of the Pope has troubled for many years the minds of all Italian statesmen, certainly it has been for us the most difficult to deal with in consequence of the character of universality which the head of the church possesses in virtue of his mission. When Cavour had determined that the temporal power must come to an end, through pacific means and by an agreement with the Catholic world, that illustrious minister was the first in our time to undertake seriously the study of means to achieve this end. He died too soon to witness the failure of his policy. Garibaldi was prevented from cutting the Gordian knot, but without the cannon the Porta Pia would never have been opened to the nation to take possession of its capital.

A Cincinnati pastor, Rev. M. C. Lockwood, of the First Baptist church of that city, is in trouble on account of his alleged power of hypnotizing members of his flock. A lady, a prominent member of the church, tells the whole story about the present trouble as follows: It is because we refused to submit to the Rev. Lockwood's hypnotic power that he antagonizes us. We believe he has the power. I would not permit any of my family to be under it, but, fortunately, I do not believe that any of them are susceptible. There are instances of members who were unfavorable to the Rev. Lockwood and whom he has deliberately won over by hypnotism. His conduct toward those whom he fails to subjugate is shameful. All summer he cherished malice toward the ladies who are members of the aid and mission societies, but do not belong to the church. His opportunity finally came and has resulted in the dissolution of the aid society and the resignation of the officers of the foreign mission society.

A thoughtful writer in the *New York World* says that it is not activity but drowsiness, the presence of sleeping or dead thought in the soul, that is aging. Unvaried scenes, the repetition to-morrow of to-day, to-day of yesterday, this week of the preceding one, the ability to calculate exactly what each neighbor is doing at each hour of each day—the inevitable clock-like routine of conception, the monotony of existence, the utter weariness of an empty think-tank, that saps the vernal springs of life and creates decay in the face. Past grief, old angers, revenges, even past pleasures constantly dwelt upon—all dead, decaying or decayed thought—make a sepulcher of the soul, a cemetery of the body, and a weather-beaten monument of the face. This is age. The women who never grow old are the student women—those who daily drink in new chyle through memorizing, thoroughly analyzing and perfectly assimilating subjects apart from themselves. Study is development—is eternal youth. The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty-destroyer leaping fast behind her. Not considered nor invited, Old Age keeps his distance. Brain culture, based on noble motive, means sympathy, heart gentleness, charity, graciousness, enlargement of sense, feeling, power. Such a being cannot become a fossil. She has found the elixir of life, the fountain of eternal youth.

THE FUNNY MAN IN PSYCHICS.

There are now and then awfully jolly happenings in this old world, and people ought to be grateful to those who furnish diversion even when the diversionist is innocent of all intent to pose in farce or comedy. Indeed, the consciousness of observers that the show is unwitting and the actor self-deluded with the notion that he is doing a serious part generally adds zest to the amusement. THE JOURNAL is led to these reflections while reviewing the antics of a gentleman bred a Spiritualist and now essaying the role of Unitarian minister and posing as a psychical researcher.

Fresh attention to this involuntary amusement purveyor's merits as a mirth-provoker has lately been created in THE JOURNAL office by the receipt of a letter from one of salacious affiliations and unenviable notoriety on two continents, an adventurer known as "Willie" Fletcher and named by his unfortunate parents John William. In this letter was enclosed a clipping from the New York World, of October 5th, wherein with sensational and misleading headlines appeared a letter from Rev. T. Ernest Allen. The printed epistle was supplemented with characteristic decorations of the whilom friend of Mrs. Hart-Davies. To one familiar with the methods of Susie Fletcher's apt pupil in linking his name with those of reputable people for exhibition to the public the suspicion at once arose that the innocent preacher had been made a tool of—good form will not permit saying made a fool of—by the wily Willie; and that the aforesaid "letter to a prominent New York Spiritualist" was addressed to and inspired by that free-lover's consort and ally in bedevilment. Whereupon a note was addressed to Mr. Allen inquiring the name of the alleged prominent Spiritualist to whom the published letter was addressed, and whether the letter as published was a correct rendering of the original. In reply Mr. Allen returned the slip from the World with his corrections thereon and endorsed, "Text corrected except as to punctuation." The changes were unimportant and did not alter the meaning. As Mr. Allen neither disowned nor objected to the headlines and editorial introduction in returning his revised copy it is fair to presume that if he did not write them he accepted them as part and parcel of his utterance to the public.

"The letter published in the World October 5th," writes Mr. Allen, "was prepared by me as a letter to be published in one or more newspapers. I sent four copies in all to Mr. J. W. Fletcher with the understanding that he should procure its publication." Exactly so! just as had been supposed in THE JOURNAL office. In his simplicity the dear soul unwittingly exposes himself as the latest victim of the Fletcher bamboozling combination. Willie is the "prominent New York Spiritualist" who volunteers to assist the secretary of the American Psychical Society in publicly and indiscriminately lashing Spiritualists and knowingly misrepresenting a large section of the Spiritualist body. Now this is real jolly, for ridiculous things are sometimes jolly. A minister, and a Unitarian minister at that, combining with a moral monstrosity to the end that the former may air his supposed grievances of non-support as a psychical researcher, and that the latter may mix his disreputable name with those of honored teachers in order the better to enable him to accomplish his crafty purposes: Think of it! Why, the very fatuousness of the scheme makes it funny. Here is the text of the serio-comic farce with its prelude and afterpiece, which was copied from the World into the Chicago Tribune and probably other papers:

CAN YOU PRODUCE A GHOST?

Here Is a Challenge to Spiritualists by the Psychical Society.

REV. MR. ALLEN SPEAKS FOR REV. R. HEBER NEWTON AND OTHERS.

The Investigators Promise Perfect Fairness—J. W. Fletcher, of the Spiritual Research Society, Will Reply—An Announcement of the Psychical Society Has Not Been Favorably Received by the Spiritualists.

The Rev. T. Ernest Allen, pastor of the First Unitarian church of Providence, R. I. and Secretary of the Ameri-

can Psychical Society, recently organized among the clergy of various denominations, physicians, scientists and others, including Rev. R. Heber Newton, of this city, and Revs. Minot J. Savage and Dr. Edward Everett Hale, of Boston, has sent the following letter to a prominent New York Spiritualist as a rejoinder to many attacks on the purposes of the society that have appeared in the Spiritualistic press:

"Talk with the average Spiritualist and you will find that his chief grievance against the world is that it will not investigate the phenomena upon which he bases his belief. He glows with righteous indignation when descending upon the bigotry of the ministers who 'preach against Spiritualism without knowing anything about it.'

"One would think then that when an association like the American Psychical Society is organized for the express purpose of instituting a scientific investigation of the phenomena of modern Spiritualism, that then there would be rejoicing all along the line, and that Spiritualists would help on the work by offering the Society facilities for study and by contributing money to support it. The two prospectuses issued to the public have welcomed Spiritualists as well as others to membership. Yet the first word upon the subject published in a leading spiritualistic journal was an editorial headed: 'War Against Spiritualism.'

"Under date of June 26 an announcement inviting all persons interested to become members was sent for publication to over six hundred religious newspapers, including all or most of the spiritualistic organs. Have the Spiritualists responded? Next to none.

"They notice the names of a few clergymen connected with the society, and—since, of course, no good thing can come out of Nazareth—straightway assume that the whole movement was gotten up as a partisan attack upon Spiritualism. So far as the principle is concerned, I do not see but that it is just as inconsistent for Spiritualists to condemn our society without a hearing as for ministers to dismiss psychical phenomena as the work of the devil without a careful study of the matter. This is all wrong. There will be time enough to condemn the society when it has proved by its reports that it does not wish to find the truth. Until then, fair play demands that it should be given the benefit of the doubt.

"Upon which horn of the dilemma do Spiritualists wish the skeptics of this country to impale them? That they are afraid of the investigation, or that, in their own opinion, themselves having all the truth obtainable they are utterly lacking in that missionary zeal which delights to educate others? They will draw the one conclusion or the other, if Spiritualists stand aloof with their hands in their pockets casting suspicious glances at us.

"An investigation is here; it has already begun; nothing shall stop it!

"The society wants to find the truth. Where are the Spiritualists who are ready to meet us in a sympathetic spirit, as they wish their phenomena approached, to listen to our plans and to help us forward in a work of deep concern to the whole human race?

"Where are they and what are they willing to do to bring before the world in their true light the phenomena to which they pin their faith?

"I pause for a reply.

"Respectfully yours,

T. ERNEST ALLEN.

(Sec. American Psychical Society.

Providence, R. I."

Mr. J. W. Fletcher, of the Spiritual Research Society, said yesterday that he had heard of the Allen letter and he intended to answer it. He further said:

"We do not object to investigation, nor are we opposed to the Psychical Society. Some Spiritualists thought that the first announcement made by the Psychical Society was too bombastic, and also a reflection upon their beliefs. If any members of that organization come here we will gladly give them an opportunity to be heard on our platform. We do not object to investigation; we court it. As soon as Mr. Allen's letter is published I will answer it."

That Messrs. Allen and Fletcher do not "speak for R. Heber Newton," THE JOURNAL is confident; no more do they speak for Edward Everett Hale. Mr. Allen has no warrant whatever to sign such a libel in his official capacity as secretary of the so-called "American Psychical Society," thereby making Messrs. Hale, Horton, Brown and Newton and other officers and members of the said organization parties to his offense. But then he is not much to blame, for shrewder men than he have been cajoled and led into difficulties by the Fletchers. His simplicity is only equaled by his conceit; both are monumental and the latter blinds the ordinary acumen vouchsafed to the average mortal.

Why does this would-be scientific researcher class all professing Spiritualists together in his portrayal of their attitude toward accurate investigation? He knows perfectly well the attitude of THE JOURNAL and the large and intelligent body of Spiritualists it stands for. He knows that when the Banner of Light—that abject slave and mouthpiece of such people as the Fletchers, Hannah V. Ross, Etta Roberts, Eugenia Beste and all that class—made haste to declare its

opposition to the society he was aiming to found, and aspersed the motives of the founders, he knows that THE JOURNAL excoriated the "oldest Spiritualist paper on earth" for its course. He knows that the Banner and its feeble echoes in other sections have always and ever opposed scientific investigation, and been the organs of fanatics and frauds; and that its course in opposing the formation of the society of which he is the secretary and apparently the only official mouthpiece was entirely consistent with its traditional policy and the instincts of its emotional and superstitious editor. Mr. Allen further knows that THE JOURNAL has persistently and continuously demanded honesty in mediums, experimental work under conditions permitting accurate observation, and perfect fairness and candor from all parties to investigations and researches. Mr. Allen knew all this when he facilitated the schemes of Willie Fletcher by placing his official signature to the above letter.

Mr. Allen knows that THE JOURNAL, unsolicited, gave its prompt support to the aims of his society in its first inception, and published in its issue of February 21, 1891, a ringing editorial advocating and encouraging its formation and exposing the animus of the Banner in its "War Against Spiritualism" editorial, blindly referred to in the above letter. To refresh his memory and that of others the following extracts from that editorial are here reproduced. Preliminary to quoting the views of Rev. E. A. Horton THE JOURNAL said,

The gentlemen named as prime-movers in the proposed attempt at fresh investigation need no defense of their motives at the hands of THE JOURNAL. That the psychical world is not the exclusive property of the Banner's cabal goes without saying. Luther Colby with his lieutenants, W. R. Colby, Eliza Ann Wells, Mrs. Ross, Mrs. Bliss, Mrs. Cowan, etc., howl and throw dust and impugn the motives of honest men and women, but the dust-clothed screeching will neither scare nor retard anybody.

No well-poised Spiritualist will take serious exception to Mr. Horton's attitude, and there is no reason to suppose that any minister will cooperate with Messrs. Horton, Allen, Hale and others who is not in sympathy with the central claim of Spiritualism. The kindly and interested attitude of M. J. Savage and Heber Newton is already universally known. It is no surprise, however, that the Banner and its following should oppose such an organization; any other course would be inconsistent. Orderly, systematic investigation, relieved of all commercial flavor and in the interests of the public, is the last thing these people want.

What has Mr. Allen, of the A. P. S., to show to inspire confidence and secure money from Spiritualists who desire the prosecution of psychical research along scientific lines? Beyond sending some kind of a new fangled machine to a notorious trickster to be experimented with; visiting Miss Lord, of Lowell, where one of the investigators was beyond reasonable doubt a party to the sensational and premature report furnished the Associated Press of the sciences with a person soon after thoroughly exposed by Spiritualists at Lake Pleasant; and combining with the notorious Fletcher to secure free advertising in the daily press, beyond these "scientific" performances THE JOURNAL pleads ignorance of any deeds done by this much exploited body.

To the reverend gentleman of the Unitarian faith THE JOURNAL offers this advice: Dismount from your flower-smothered hobby; cease to contrive with adventurers to work the press; instead of challenging Spiritualists, challenge your own capacity; stop your misrepresentations of a people among whom you were raised and by whom your own mother is recognized as a medium; let your pulpit satisfy your ambition until a time in the far distant future when possibly by study of this world and the next you may evolve from the chrysalis stage, and, giving over your attempt to ride two steeds going in opposite directions, declining longer to carry water on both shoulders and to cry good Lord and good devil you may emerge from behind your desk as a psychical scientist. In the long interim you may warm over Channing; echo Emerson, Parker and other one-time heretics, and even coach a Browning club without peril; but the while don't, as you value your future happiness, don't

monkey with psychics nor ever again let the Fletchers play you for a sucker.

CONSERVATISM.

Conservatism is not without its use. It affords us a guarantee of durability when once accepted of the good that radicalism secures. The majority will act from habit, custom, usage, and adhere to the established order. Change must come by evolution or revolution. Revolutions, indeed, are a part of evolution, and are sometimes desirable. They are valuable in what they achieve in proportion as the people by gradual growth have become prepared for the conditions aimed at. Observe the difference between the people of France in 1789, unprepared for a republic, and the American colonies of 1776, easily adjusting themselves to required changes. It is important that a large amount of conservatism exist in the social organization. It is right that the people abandon cautiously what has become associated with their habits, their institutions, their life, and that they accept cautiously new theories, politics and principles. But for this conservatism, society would be so unstable and fluctuating that commercial and industrial interests, and with them the interests of morals, would suffer. With this conservatism transitions are necessarily gradual and slow, and thus society is kept together while the march of progress continues. A happy balance of radicalism and conservatism, the centrifugal and centripetal forces of society, can be secured only by the diffusion of knowledge.

In the earliest ages getting a fixed law and into a fixed state must have been of the greatest importance. The preservative habit and the status were necessary to unite scattered tribes and to form a nationality, race characteristics, etc. A social organism was necessary to social development. But breaking the "cake of custom"—getting out of the state of fixity, out of the status, as did Greece when discussion obtained and freedom appeared like sunrise upon the sea, was the next important step. Nations, like individuals, advance by variations. It is the peculiarity of arrested civilization to kill out variations. The condition of progress in nations as in individuals is the right proportion of variability with inflexibility; with too much of the former there is no fixed character; with too much of the latter there is no improvement.

The danger with nations is that as they grow old they are liable to become rigid, unmodifiable and stationary. The habitual becomes automatic, the conscious lapses into the unconscious, spontaneity disappears, variations are discouraged, status rules and despotism steals like a mist over the people. Eternal vigilance against excess of conservatism as well as against external foes is the price of liberty.

ILLUSTRATIONS IN PSYCHOMETRY.

We have been asked by a distant subscriber to say a word in explanation of the method of practicing psychometry and to give illustrations. We comply by utilizing the work of a sister journalist, Caroline Huling. From an article by her we quote as follows:

The modus operandi of practicing this power is very simple and illustrations are given which are drawn from personal experiences of the writer. An article is given to another to hold—something small is best, such as a coin, letter, photograph, glove or a handkerchief; the operator takes it without looking at it and holds it between the palm of both hands, closing the eyes so that nothing may obstruct the inner vision. A sensation of blankness, or, as it has been aptly expressed, "The first thing I knew I didn't know anything at all," is experienced, and then a mental picture forms, which when described to the owner of the article psychometrized usually proves to have some connection with the thing held. In some cases the owner is unable to verify the information from lack of knowledge regarding it. At a gathering of students one evening a coin was placed in the hands of a lady for a reading. After holding it a few moments she said: "I see a bare, desolate room with a coffin placed upon two chairs. There are can-

dles at the head and feet and the body in the plain, unpainted box is that of a priest. I feel soft breezes and the air is so balmy that I judge that this scene is in Italy. This coin was taken from the dead body of a priest." "Correct," was the comment of its owner, "I obtained it in Rome from the vault under the famous Capuchin monastery chapel."

From another coin the following was received: "I see an oriental bazaar, a veiled lady is passing, attended by a slave; I see her coquettishly raise a corner of her veil and slyly pass a token to another whom I do not see. I can see her dark eyes and coy glance." "That is correct, but I don't care to say anything more about it," said the owner, but on pressure he admitted that the coin was given him in the manner described, in Constantinople, many years ago when as a boy he was traveling in Eastern lands.

On another occasion what appeared like a blank envelope without any contents was handed to the sensitive, who, after the customary period of silence, said: "I do not think that what I perceive has anything to do with this. I seem to be on a street car riding into the country; the road on either side is lined with fruit trees in full blossom and the air is perfumed with their fragrance." The apparently empty envelope proved to hold a street-car ticket brought from Berlin as a souvenir of a foreign tour.

An elderly woman who was absolutely blind, being unable to distinguish a single ray of light, was given a photograph of a group of children. It was handed to her carelessly and was upside down and the blank side toward her. She turned it immediately, as though she could see, and after holding it a moment said: "I find but four children here; either the baby is not here or she will not live long." In fact the picture had been made previous to the birth of the last child. After holding it awhile longer and giving character readings of one or two, with finger resting on the head of each child as she spoke of it, finally it rested upon that of the youngest and she said: "This child will not live long; she will die before another year closes." The little one passed away in less than six months, although she was well at that time.

To cite still another example, a bit of cardboard was put into the hands of a young woman, who held it for a few moments and then saw a one-armed man having the left arm amputated at the elbow, the result of a railroad accident. This was a test given to illustrate the theory after a discussion upon it, and the result was perfect conversion of the skeptic. The card was a ticket of membership in a club, which had been procured for him by a friend who had lost his left arm at the elbow in a railroad accident.

In most of the cases cited above the verification was very easy, as the owners who were present could recall the circumstances described. This would lead the student of the occult to wonder whether the power exhibited was psychometry or thought-transference. In the case of the blind woman who saw the death of the child in could not be mind-reading, as no one could foresee the death of one who was in perfect health at that time.

Our dear old friend Robert Collyer is given to enforcing great truths that make for cheerfulness and faith in language full of sweet simplicity, all the stronger and more enduring for its unpretentiousness. *The Christian Register* reports an extemporaneous address of his at Saratoga from which we extract this:

I like a cheerful religion that has joy in it. I heard a story about a very noble woman in New York who had been left a widow. She was turned eighty, and she had one daughter. And the daughter was taken, and she was left alone, save as we are never left alone, because they are with us who have loved us and have been taken from us. Just as surely as Jesus said to his friends, "Lo; I am with you always, even to the end of the world!" so they are with us. But she was alone there in the house, and the minister of her denomination, which is not ours, came to see her. He thought to comfort her; and so he said, "My sister, bear your burden a little longer: you will soon be in heaven now." And the old lady lifted her head and replied: "I do not thank you for that kind of talk. I

am ready to go whenever the call comes; but I am very well content to stay here as long as the Lord will let me, for I have still some things to do, some things to enjoy. It is a beautiful and a noble world, and I am not going to grumble to you or to God Almighty at my lot. I am going to rest quietly until my call comes."

This beautiful reference to the end of earthly life is from *Amiel's Journal*: Is death the passage from the successive to the simultaneous—that is to say, from time to eternity? Shall we then understand, in its unity, the poem or mysterious episode of our existence, which till then we have spelled out phrase by phrase? And is this the secret of that glory which so often enraptures the brow and countenance of those who are newly dead? If so, death would be like the arrival of a traveler at the top of a great mountain, whence he sees spread out before him the whole configuration of the country, of which till then he had had but passing glimpses. To be able to overlook one's own history, to divine its meaning in the general concert and in the divine plan, would be the beginning of eternal felicity. Till then we had sacrificed ourselves to the universal order, but then we should understand and appreciate the beauty of that order. We had toiled and labored under the conductor of the orchestra, and we should find ourselves become surprised and delighted hearers. We had seen nothing but our own little path in the mist; and suddenly a marvelous panorama and boundless distances would open before our dazzled eyes. Why not?

Recently the Flat Rock Methodist church (colored) brought a suit against two ministers for creating a disturbance, Rev. Robinson some weeks ago, after preaching a sermon on the importance of giving freely, left the pulpit and took up a collection, poured this into his pocket and resumed his sermon. He had proceeded but a few minutes when the Rev. Ross raised the point that it was illegal for Brother Robinson to put the church cash in his pocket. Hot words passed and in a few minutes the church was cleared. Sticks, razors, and benches were in the air and the two angry preachers rushed down the aisle clutching and clawing. The justice fined Robinson \$20 or three months on the chain gang for disturbing peaceful worship. The fine was made up by Robinson's friends and he was released, and will continue to preach.

Writing in regard to theosophy, S. Laing says in the *Agnostic Journal*: As long as the discussion is confined to words, to astral spheres, mahatmas, and so on, its supporters and opponents may argue forever. But the real test is, materialize tea-cups out of mind-force, and produce actual mahatmas who tell us secrets as to the cause of gravity or laws of solar heat, and do this openly and publicly, to the satisfaction of a jury of competent scientific men, and there will be ground for rational belief. If this cannot be done theosophy will certainly die out, like other facts and fashions of the day, and until it is done rational men will hardly care to waste valuable time in discussing whether Madam Blavatsky was a prophetess, a fanatic or an impostor.

A somnambulist story comes from Georgia. The somnambulist mysteriously lost four suits of clothing, one after the other and his son, unknown to the father, thought he would set a trap for the thief. Invariably the thefts were committed at night. So the son hid himself in the room. The thief came, but it proved to be the father himself. He got out of bed, dressed himself, walked down to the river and after placing his garments in the hollow of a tree took a swim; finishing, he couldn't remember where he had put his clothing and so returned home without it, all this while being asleep and even not awakening on tumbling into bed again. It was in this manner that he had lost all four suits.

The Presbyterian synods seem to agree generally as to the revising the confession of faith so that it will concede the salvation of all children dying in infancy.



AN INTERESTING PSYCHICAL EXPERIENCE.

BY THOMAS POWERS.

It is both interesting and profitable to carefully study our own and the spiritual experiences of others, and these interesting subjects become more fascinating and beneficial when illumined by the light thrown upon them as interpreted by what the illustrious Swedenborg designates "The science of correspondences."

Perhaps the following narrative of experience, read in such a light, may be acceptable to a few of the many intelligent readers of THE JOURNAL.

On a recent occasion, I had retired to rest about midnight and lay for about an hour, sleepless, but in a passive condition of mind. As is usual with me, in such experiences of the mind I have so far been the subject of, I felt, gradually passing through my organism, a strange sensation somewhat akin to the genial action of a mild electric current; my heart and pulse were quickened in their action, so much so as to make respiration for the time being a little difficult. I suddenly found myself perfectly easy, but had passed without my dwelling and was conscious of breathing freely in the open air, through which I seemed to be floating in company with one, whom I distinctly sensed, but could not see. After traveling for a time through what appeared to be space and then across an open country, I found myself standing in front of a fine old mansion, the door of which was standing ajar and seemed to invite my entrance. I passed through the open doorway accompanied by my unseen though to me none the less consciously present guide, and together we paced the several large and handsome entertaining rooms upon the ground floor, through the unshuttered windows of which were streaming the silvery moonbeams, the light from which was just enough to enable me to make a careful survey of the rooms, which I discovered were large, handsome, swept and garnished, but devoid of furniture. Here I lingered in a state of pensive meditation for what appeared to be about one hour of time, when my unseen guide conducted me to an examination of the basement rooms. To these we descended, and by the moonlight available I found the same features observable that characterized the rooms above; lofty, roomy, clean but unfurnished. In one of these I observed an arched opening which upon examination proved to be the entrance to a long subterranean passage at the far end of which was just discernible what appeared to be the first indication of the indawning day.

I traversed this long dark passage in silent cogitation, my unseen guide still being present at my side, who, as we neared its end withdrew and left me to myself, when merging into the open I was much refreshed by the cool crispness of the morning air, and cheered by the glimmerings of the glorious day dawn. I walked, or rather glided along what had the appearance of a foot path leading across a grassy meadow and soon became aware that I was not alone, for looking a little ahead I discovered a man, clad in somewhat flowing and Oriental apparel, traveling in the same direction as myself, and by the simple exercise of will power my pace was quickened and without difficulty I soon found myself beside him. We greeted each other with a hearty "good morn," and entering into conversation continued the journey for a little distance when we reached the house in which my companion lived. He most courteously invited me to linger and partake of the hospitality of his home, which invitation I gladly accepted, and we entered the house and sat our selves in the same room in which others of the family were busy preparing the morning repast.

After a little time spent in general conversation, we merged upon a subject of mutually absorbing interest, which was, the laws which govern human life

present and future. Upon these subjects he and his family appeared to be about as much enlightened as the average men of thought by whom we are surrounded on this plane of life. I ventured to suggest the possibility of a condition of self-conscious life antecedent to that which he then enjoyed. The intimation of which caused the man and those with him to look somewhat astonished, for though absolutely conscious of a present, and fully persuaded of a future state of life and being, the base idea of a preëxistent condition of human life was something new and hard to comprehend.

The morning repast was now prepared and we seated ourselves at the table to partake of it, but continuing our conversation upon the interesting subject of an antecedent condition of human experience, and so absorbed were we in this—to them—strange dogma, that for a time the food remained untouched, my companions glancing at me as though the introduction of such a mystical subject had awakened in their minds the question of my sanity or otherwise. At this point I felt constrained to speak more freely, and endeavored to demonstrate the fact to them from my then present experience.

"You doubt," said I, "the possibility of a prior life in other conditions to those in which you have your present conscious being, but be it known to you, that though I now appear to be one with you in your present state of conscious life, yet the reality is, that in my normal state I have my conscious life and being upon the outer earth, in conditions of embodiment that once were yours, and whilst that state of life to you is past, I know that to me it is the veritable present, and as a proof of this you will soon be furnished with abundant evidence, for with you in your present state I cannot stay, but must return to the outer earth, from which I came, to which for the present I belong, and of which world you yourselves were once self-conscious denizens." All eyes were now intently fixed on me, and here I put forth my hand and took of the food which had been placed before me, but no sooner had the morsel touched my lips than my then form began shortly to dissolve before their very eyes; and as I took a last glance at them before its final dissolution, I saw them still sitting mute with astonishment at this unexpected phenomenon. I then opened my still sleepless eyes and found the summer's morning had already dawned, but there remained a vivid consciousness that the experience through which I had just past had been as real as any of the events of my every day life.

MANCHESTER, ENGLAND.

THE COMING CONFLICT.

BY GEORGE P. MALLORY.

The reader will not imagine that this startling headline betokens some forboding of ill or disaster, either social, political or in the physical world of nature. Thinking men are coming to the conclusion that law rules everywhere and that its evolutionary processes will so adjust themselves as to bring about, in due course, an orderly result. But man's own efforts are a part of these processes. It is in the realm of mentality, finding expression first in the leaders of thought, then through their intermediaries, and finally to the masses that we look for conflict and possibly issuing, it may be, in final light and darkness, as these may come apace.

To the observer of the signs of the times it is plain to see the old systems of thought, especially religious, verging to a break-up, preparatory to a new adjustment. In all the churches there is a stir, and expressed dissatisfaction, the conservatives revolting at their advanced leaders, and the radicals adrift with no leadership. This applies to Spiritualism no less than to the churches. The fact is that dissolution is going on with a slowly evolving construction.

The most prominent phase—the most marked sign—is in the conflict of mentality—as seen by the on-looker—are the two forces or opposites now marshalling those who essay to teach the wisdom religion, so-called, and that form of Spiritualism which claims a scientific basis to rest upon. The theosophists and

what is called the Brotherhood of the New Life—although apparently different in their origin and outcome—are equally allied in opposing a scientific Spiritualism. One is a pretended revival of the primeval teachings of the race; the other the Christ cult of more modern times. Neither rests upon fact or demonstration, but upon pretentious claims of all sorts.

Theosophy pretends to emanate from physically immortal beings dwelling somewhere in Asia; where, no one has been able to locate. The Brotherhood of the New Life disdains a multiplicity of beings to share its glory and blessings, but rests upon the assumed claims of one man who is to be the messiah incarnate as the race "advances in its regeneration." It is remarkable that both of these purveyors of falsehood and folly claim physical immortality, and also to embody in themselves the exclusive and concentrated Divine Power and plenitude of Deity himself. Around these centers of the abnormal, and the preposterous are gathering the weak in mind and will, or those who hope to partake of the usufruct of their dazzling splendor. On the other hand we have in the common sense the manly confronting of life's problems, social and commercial advance, science and art with the demonstrated facts of modern Spiritualism, the evolution of life and its manifestations in all the phases of human existence, bringing the world in touch with the revelations which the world of spirit is vouchsafing. The spirit of truth, long promised, is making its advent in universal man instead of in special personalities, claiming all that churchianic systems claim for the second advent of a personal Christ.

One party rallies to the support of all that has held the race in bondage in the past; the other—the modern force—for a scientific demonstration in all that pertains to human sociology, religion, politics, and to whatever belongs to man as man on all planes of existence.

THE HISTORICAL EXISTENCE OF JESUS OF NAZARETH.

BY WM. EMMETTE COLEMAN.

In THE JOURNAL, of October 10th, Mr. B. R. Anderson states that in discussing the question, "Was there ever such a person as Jesus?" I "was able to show only the historical fallacies and lack of argument of some of those who attempted to prove the non-existence of Jesus." If Mr. Anderson will refer to my articles on this subject, published in THE JOURNAL, he will find that I did more than this,—that I mentioned facts which, in my judgment, conclusively establish the historical existence of Jesus.

Rational biblical science, as exemplified in what is called "the higher criticism," has demonstrated certain facts; and one of these facts is that the three synoptic gospels contain much genuine historical matter, and each discriminatingly gives a fairly accurate account of a part of the life-work of the man Jesus, called the Christ. Biblical science is as much a branch of science as any other department of human knowledge; and there is no biblical scientist who doubts the existence of Jesus as a man in Palestine in the first century.

Another demonstrated conclusion of biblical science is, that at least four of the epistles ascribed to Paul are the genuine work of that apostle.—Romans, Galatians and I. and II. Corinthians. Some of the others may have been written by him, but these four are certainly his production. It is safe to say that their genuineness can never be overthrown; and the contents of these epistles prove, beyond a doubt, the historical existence of Jesus. Paul was converted to Christianity a few years after the death of Jesus; and he was personally acquainted with the twelve apostles, and also with James, the brother of Jesus, and with other brothers of Jesus, who were connected with the infant church. James, "the brother of the Lord," was the head of the church in Jerusalem, and he and the rest of the older apostles were opponents of Paul's more liberal gospel. They attacked Paul's authority as an apostle, on the ground that he had not seen Jesus and talked with him as they had. Their gospel, they claimed, and rightly too, was derived from personal

intercourse with Jesus, while Paul's was not. To this Paul replied that he had also seen Jesus—as a spirit—and that his gospel was derived by revelation from the ascended Jesus; also that he (Paul) was not a whit behind the chiefest apostles. All these facts are found in the two epistles of Paul to the Corinthians and the one to the Galatians. It is not necessary to go outside of these three epistles to prove the existence of Jesus. I take my stand on them; they are a solid rock in the history of primitive Christianity that can never be shaken. Paul tells us in these, of the birth of Jesus in the flesh, his betrayal, the institution of the Lord's Supper by him, his crucifixion and asserted resurrection; also that he had twelve disciples, three of whom he names, James, Peter and John, the leading apostles, with whom, as well as with the other apostles, he had personal conferences. These are impregnable historical facts; and that Jesus lived and died in the first century is no more a matter of doubt, in the minds of impartial scientific students, than is the historical existence of Mohammed, St. Augustine or Martin Luther. It is time that certain freethinkers ceased their foolish talk about Jesus being a myth, an ideal creation of the early Christians. Speaking plainly, such ideas are devoid of common sense; and they have value only as illustrations of the aberrations of the human mind in its yet undeveloped condition.

SAN FRANCISCO, CAL.

OUR SPRING OUTING.

By Mrs. TASCHEK.

"But what awakest thou in the heart, O, spring!

The human heart, with all its dreams and sighs?

Thou that givest back so many a buried thing,

Restorer of forgotten harmonies!

Fresh songs and scents break forth where'er thou art.

What awakest thou in the heart?"—FELICIA HEMANS.

We had been invited down to Windmere for a visit.

A happy company of people who belong to that class who live their lives immersed in study, with no time for conventionalities, viewing life from the stern standpoint of reality, willing to give energy, strength and mind to the development of thought, and we congratulated ourselves on our good fortune in being thus thrown together after a long winter's housing. May, at Windmere, is really May; and from the grave Doctor of Divinity down, we fairly rollicked in the sunshine in the green lanes and flower-spangled meadows of hospitable Windmere.

There were Mrs. Eads' husband's uncle, a profound scholar and philosopher; Vere Laus, poet; Miss Vale, novelist; and I, plain Ruth Haven, not anything in particular, whose one compliment in life has been the changing of my quaint, scriptural given name to the significant one which heads these pages; but I was exceedingly grateful all the same for the happy spring given me by our generous hostess. Never a more genial, bright-eyed, lovely little lady smiled upon a company. The spirit of cheer was in her every glance and the tones of her voice thrilled even dumb animals into quick response of pleasure. She was a little woman, really forty-five, but her yellow hair too light to show the threads of gray, blue eyes, rose-tinted cheeks, and lithe figure gave the impression of girlhood scarcely older than her only child, Ada, who seemed more like a sister than a daughter. How happy we were in our freedom! How we rode miles into the depths of the green country roads and rambled at will in forest and glade, filling baskets and hands with wood violets, anemones, arbutus, not sweet but showy trilliums and queer Jack-in-the-pulpits; how the sun smiled on the rippling river, glancing through the silvery willows that fringed the banks, as we rode from one lovely nook to another in careless abandon, returning with lunch baskets, pockets and hands loaded with treasures—faded bouquets of ethereal flowers, green banks of moss, so pretty we couldn't leave them, we always said, deprecatingly, as we added them to the already moss-banked and deep-wreathed rooms of the home. All this freedom and spring freshness seemed to invigorate and renew the mighty intellect of the doctor, and bring forth the sweetest songs of the shy poet. When

evening shadows fell they gave us their richest store of thought, the doctor, as expected, leading the conversation, we listening reverently to his deep thoughts and wise explanations of many mysteries. The poet sometimes followed with a song of tender sweetness, written perhaps that day in the depths of the wild-wood, upon a scrap of notebook or even an old letter back.

Sometimes the novelist would read us a quaint legend that she had gathered from a chance meeting with an old resident diligently talking to his interested auditor, who possessed not only the power of graphic relation of facts herself, but that rarer gift, the ability of drawing from others their best treasures of knowledge and thought, all of which her memory retained, with the ability afterward of writing the story just as it was given, so naturally that people were always saying: "You must know my brother," or "This is Mr. —, I recognized him at once," when probably she had never seen the individuals, it being only unstrained relation, perfectly true to nature, as it appears in all humanity.

Before going farther it may be well to give a brief account of the person and life of this remarkable woman. She was of about middle age, possessed of a tall, commanding figure, and her massive crown of coal-black hair, smoothly parted and combed back from a broad, low brow, gave an added impression of depth and power, which impression was fully supported by the brilliance of a pair of large, intensely black eyes, that seemed always full of a slumbering power and mournful resolve. A Grecian cast of features and a beautiful womanly mouth and chin, finished with the daintiest of dimples, which appeared almost out of place in its feminine delicacy and beauty as one noted the general grandeur of the large head and figure of this woman. Years ago, report said, when she was a girl of nineteen or twenty, she was engaged to a young officer of the Union army, who starved to death in the Andersonville prison-pen, and from thenceforth Marguerite Vale had walked the earth alone, to all intents and purposes a widow.

For some ten or twelve years her home had been with a brother, a proud, imperious man, whose wife had died, leaving him with two little girls that Marguerite was bringing up, and lavishing upon them a splendid reserve of love that a motherless child, or any heart, might well rejoice to receive.

In the dark years which followed the death of her lover, she had solaced herself, as many another had done, with her pen, and now carried, with the same quiet, regal self-possession, a national reputation, and was a novelist of wonderful ability. She had been from girlhood an intimate friend of Mrs. Eads, never losing sight of her through years of separation, and now that fortune had brought them to the West and placed their homes within a few hundred miles of each other, their visits were of frequent occurrence. At one of these quiet evening talks, when all were giving without stint of their choicest intellectual love, the conversation accidentally fell upon the mystical and weird, whereupon a reserve seemed to fall upon our hitherto frank company, as I have often noticed is apt to do when anything bordering upon the occult or ethereal thoughts upon our future existence are broached.

As usual, we all glanced at the doctor, hoping he might relieve the uncomfortable constraint with a few opening remarks, but, contrary to his usual genial affability, he sat in deep silence, as if suddenly plunged in profound, melancholy thought. The stillness grew oppressive. Apparently the evening shadows fell with unaccountable density, and it was with a thrilling start that we saw our bright, sweet-voiced little hostess come suddenly forth from her quiet corner and say in her pleasantest, most matter-of-fact tone: "Why this sudden, gruesome silence, my friends? Why this inward reluctance to voice what is, as it should be, the most cherished hope of all our hearts? Come! let us reason together on this great subject, as we have on many another, opening wide the innermost gates of our hearts. I am sure that light may shine on this, as from other thoughts, and experiences that we have freely, yes, joyfully given."

"But surely, Mrs. Eads," I remarked, after a moment of oppressive silence, "you are aware of the opprobrium attached to an avowal of belief in occultism. You know," I went on, gathering a strange accession of courage at sound of my unaccustomed speech, "that belief in knowledge of future existence other than as revealed in the Bible is counted superstition, weak and low, if not positively wicked."

"I see no reason for such opprobrium," replied Mrs. Eads, quietly bringing her chair to the front, and seating herself where all could see her face, "and to show you that I for one have thrown off the shackles of conventionality and ancient creeds I will tell you some things I have experienced myself, and I doubt not that others, if they will, may follow with perhaps far more startling proofs of life beyond the grave, evidenced by the return of those they have loved, and counted lost. To make my story clear," she said, after a moment's reflection, in which the eager settling, so that each might gaze into the earnest face as well as listen to the speaker, showed the powerful interest she had evoked, "I think I had better run over briefly a few facts of my life."

"Out and alas for my woe!" saith she
(See how the gray gulls whirl and throng!)
Love! come back from the weary sea!
(Sore is sorrow and hours are long.)

—CORNISH BALLAD.

"I was born by the sea; the youngest of ten children. My father, a bright, talented sea captain for many years, was one of those gay, happy souls that never appear to grow old. Always full of song, and sparkling wit, he was termed the life of every company fortunate enough to reckon him one of its number. His soul full of music, he always carried on board his ship several musical instruments, the best of his day, on which he was a skilled performer accompanying them with a tenor voice of rare sweetness and power. At the early age of sixteen he served as a fifer in the war of 1812.

My mother was a timid, gentle little woman who gave her whole life to her husband and children. A sea captain's wife, her position necessarily crowded upon her delicate shoulders, the double care, labor, and anxiety of rearing her large family. Besides slow, lingering years of lonely waiting for the brief visits of her rover husband. It was during one of these times of absence, and waiting, that I was born. My father's voyage being longer than usual, I was nearly two years old when his vessel was expected to enter the home port once more.

Rather more than usual was the happy bustle of expectancy that ran through the sea-board town where my mother lived, as Captain Dee was a royal favorite with everybody. Young and old, constantly congratulated the family on his expected arrival, and I have often been told that though my mother had always been a most devoted wife, this time, she seemed wholly absorbed in the one joyful theme. "Father is coming! father is coming!" she told the children continually, standing for hours at a point that commanded a view of the harbor, and far stretch of blue water, that finally melted into the haze of mingled cloud and sea. The frail little child in her arms, that he had never seen, seeming to share in an odd way, her yearning desire to see the loved face, would peer as earnestly into the far mists repeating after her, "Father is coming!"

At length the longed for masts appeared, nearer, and nearer, until the name, "Mary Jane" was visible. Excitement ran high as the crew came on shore, and, instead of the gay, joyful captain leading them, they brought a weak emaciated form, totally delirious, sick, apparently unto death with ship fever.

Well! my father did not die, as all expected, but my mother did. Whether she imbibed the disease in her devoted watch over him, or whether the shock was too much for her over-wrought strength no one seemed to know, but one day, as my father opened his eyes for the first time in reasoning consciousness, my mother fainted and never revived.

My father's only sister, a middle aged woman, married, and living a few miles inland, having been sum-

moned to the stricken home, when father recovered, asked him to give her the baby. To this he would not fully consent, but said she might keep me until he should call for me. Thus my life changed from the gay, singing family of my father, in the bustling seaboard city to the quiet farm-home of my good aunt and uncle, who had no children.

My uncle, being the deacon, and my aunt one of the most active members of the Congregational church in the place, from the time I can remember, I was surrounded by prayer, praise, and every ordinance of the most devout church people. Always frail, I used to have long fits of illness, in which my aunt gave me the most tender, loving care, and no child could ask a more happy, quiet home than I had. When I was ten years old, my father suddenly gave up following the sea, married again and settled down, coming for me; but my aunt felt that, as she had cared for me so long, she had won a right to this only little one of her childless home, and as my father had never given me away, nor would now consent to do so, no practical arrangement could be arrived at in the matter, and I was allowed to remain, vibrating at will from one to the other, happily welcomed, and recognized in both as "the baby." I can see now, how unusually bright were those childhood days. To me, "pa"—as I called my own father—was ever oracle, haven, delight; I worshipped him, and it seemed as if my mother's life-long devotion had doubled its strength, and blossomed anew in the last of the ten; and pa! well, he loved his baby, as he always called me.

Years went on and many changes came. The war of the Rebellion called my four brothers, and many others, and then I was married, and then, separation, new homes and thousands of intervening miles between pa and his baby.

He was now an aged man with long silver hair and beard, still living with his good wife in Boston, and I, a middle aged woman in the far West, with my daughter Ada, a woman grown. I have said I was strictly brought up in the church which I joined when only sixteen, and afterward on removing to the West, had become a member (and I trust, a faithful one) of another Evangelical body, together with my dear Ada. I speak of all these things to show you how far we are removed from all superstitious surroundings; but I have dwelt too long on all this, though it seemed to be necessary to preface the real story which is now coming.

Perhaps you all may remember the first heavy fall of snow, that came last winter. It was the 1st of December and it snowed, and snowed, drifting and blocking everything.

I had been feeling unusually depressed, lonely, and strangely homesick for several days, and one afternoon, I hurriedly rose, putting on a thick cloak, hood and mittens, and plunged out-of-doors into the drifts, and storm, leaving Ada vainly protesting against my wild proceeding.

I struck boldly out into the road scarcely able to see, or breathe for the blinding flakes that filled the air. I ploughed on not in the direction of town, or in the broken road, but away off in an unfrequented lane—you remember where those tall pines grow so thickly—"The Dark avenue" as we have named it on account of the thick trees whose branches meet across the narrow road. I did not choose this road, as might be supposed, on account of its shelter; on the contrary, I seemed compelled by an uncontrollable impulse to go. Inside, there seemed to be a voice calling, calling, faint, and indistinct, but yet, I heard and obeyed. As I plunged onward through the snow, far down the dark avenue, I saw some one coming. I pressed on towards the advancing figure, my heart beating wildly as through the lace-like veil of falling snow, I saw that the figure was that of a very aged man. Nearer, and nearer he drew, until we met face to face, and I saw that it was my father.

Like a dream, I gazed silently into his dearly loved face, noting every feature, and that the eyes appeared more sunken and the face thinner and more pallid than when I last saw him.

Finally his lips parted, and he said, "I wanted to see my baby!" Then, taking my arm he said, "I can

go to the door with you, do not fear, daughter, I still live!"

Mechanically I obeyed, and turning, retraced my steps through the long, dark avenue, through the gate and up to the door. I turned around facing him there, and stood gazing intently at him. The snow still falling fast, had formed a white circle upon the rim of his black soft felt hat, and mingled with the silver of his long flowing beard. Why did I not speak? I cannot remember that I did.

I seemed spell bound and made no effort to speak, or clasp his neck or hand. I do not know how long it was, but it seemed some time when, suddenly, the door behind me was opened, and, looking around, Ada's face appeared in the aperture as she said in an anxious, apologetic tone, "Why, mamma! excuse my disturbing you, but won't the old gentleman come in?" "Why! Why!" I exclaimed, my voice returning as I glanced back where my father stood an instant before, and saw nothing but the drifts and falling snow!

"Where did he go?" asked Ada in a bewildered way. "Did you not have a very old gentleman with you as you came from the avenue? I could not see him very plainly for the snow, but he wore black clothes and had a long white beard and seemed to hold your arm, as if talking confidentially. I supposed you were coming right in, and waited expectantly sometime. Finally, as there is a telegram for you, I thought I couldn't wait any longer, and opened the door." "Was he there then?" I inquired. "Why yes! of course," she replied. "I came near seizing hold of him as he looked up when I opened the door. I thought it was my grandpa. Who was it! and where did he go so quick? But here is the telegram," added the perplexed, excited girl.

I sank into a chair as she tendered the yellow covered note, trembling violently as I faintly said, "Oh, Ada! it was, it was! We shall never see him again!" and opening the telegram I pointed with fainting hand.

"Your father died suddenly at 6 a. m. to-day"—giving the date of the day before.

In a few days, a letter came telling me all. My father had been in his usual health which was uncommonly vigorous, for one of his great age. One day, he had taken his customary long walk, and busied himself about some little things, when from a misstep on some icy stairs, he fell, receiving injuries which caused his death in a few days.

They wrote that notwithstanding the severity of his injuries he did not seem to suffer much pain, that he talked with his accustomed animation and brilliancy until the last, only saying, in regretful tones, "Now I wish I might have seen my baby once more."

The stillness had deepened throughout the recital, and, as she pronounced the few last sentences, a rain of tears veiling the clear, vibrant voice, a hush like that of death pervaded the now solemnly darkened room, and it was with a start that the listeners saw the tall form of the doctor, suddenly rise agitatedly and pace backward and forward, in the silent gloom.

(TO BE CONTINUED.)

WOMAN—HER PAST AND PRESENT.

One of the course of ten lectures which B. F. Underwood has given in Grand Rapids, Mich., this season, was on "Woman—Her Past and Present, Her Rights and Wrongs." The following is from the report of that lecture as given in the Grand Rapids *Eagle* of October 10th:

A large audience listened to Mr. B. F. Underwood's lecture at Powers' Opera House last night. The subject of the discourse was "Woman—Her Past and Present; Her Rights and Wrongs." After sketching the condition of woman in Egypt, India and Greece, the lecturer referred to woman's position in the Pagan Roman Empire as one of social dignity and legal independence. Woman could hold property in her own right. A considerable portion of the wealth of Rome was at one time under the control of women. The alleged tyranny of rich wives over their husbands to whom, it is said, they loaned money often at exorbitant rates of interest, was a constant theme of satire. "No Roman," says Lecky, "hesitated to lead his wife with him to the feast or to place the mother of his children at the head of his table." Monogamy pre-

valled in Rome from the earliest times. For 520 years a divorce was unknown in Rome. In the empire divorces were frequent, but the right to separate belonged to the wife as well as to the husband. The word concubine represented one of the forms of marriage which was strictly legal and honorable. Roman influence made monogamy the dominant type of marriage in Europe. The courtesan class in Pagan Rome was large, as it is in Christendom to-day, but the equality of the obligation of chastity was as generally asserted then as now. The most noble ladies worked at woolen fabrics, and the skill of wives in domestic economy was frequently mentioned in their epitaphs. In the higher families, as Renan says, excesses in the toilet were hardly known.

The old Teutonic tribes held women in high respect. Tacitus, in his *Germania*, gives a charming picture of German life, in which the equality of men and women was acknowledged in political and religious matters.

In the Christian Roman Empire the estimate of woman was very low. Her position was regarded as essentially subordinate. She was taught to be ashamed of her dress, for it was the memorial of her fall. Paul's idea that man was made first and woman afterward, and that woman was the first in transgression, prevailed and influenced legislation concerning woman. The historian says: "The Pagan laws during the empire have been continually repealing the old disabilities of women and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower position than in the Pagan Empire." Laws were passed depriving daughters of the inheritance which was secured to them under Paganism. Under the canon law the interests of women were sacrificed. "No society," says Maine in his *Ancient Law*, "which preserves any tincture of Christian institutions, is likely to restore to married women the personal liberty conferred on them by the middle Roman law." In France Seeyes and Condorcet proposed to accord political emancipation to women and the French revolutionists actually did establish an equal succession of sons and daughters.

The emancipation of women has corresponded with the decay of orthodox theology and the progress of free thought. Mary Wolstoncraft advocated woman's rights a hundred years ago. Frances Wright, whose name some of our reformers forget to mention when they enumerate pioneer women suffragists in this country, was the first to speak eloquent words for woman's rights from the American platform, and Ernestine L. Rose and Abby Kelley Foster came next. Against them everywhere the clergy quoted Moses and St. Paul.

Referring to Herbert Spencer's views on woman suffrage, given in his latest book on "Justice," the lecturer said that the great philosopher had thrown the weight of his influence against woman suffrage. He thinks it would tend to make women independent of the domestic relation. But this is true of all legislation which opens the way to woman's independence and competition with men. It would seem that a class of women is being evolved who will remain single and do work which demands their undivided energies. Why not?

Spencer would give women municipal suffrage, but stop there. He thinks women would enact pernicious laws by reason of their narrowness, shortsightedness and impulsiveness; but this is just what men do. See the legislation in this country, in the British Parliament and in the French Assembly. The women organizations during the last quarter of a century show as much order, breadth of thought and consistency as the same number of organizations composed of men. Spencer repeats the old argument drawn from woman's inability to do military service, but that argument would exclude also the crippled and the diseased from the right of suffrage. Suffrage is not based upon the ability to carry a musket. In war women render service in a thousand ways. The risks of maternity are greater than the risks of war, and a woman goes down to the gates of death to give birth to every child who becomes a soldier. The use of old, worthless arguments by Herbert Spencer would seem to indicate the encroachments of age upon the greatest thinker of the century. He has been too much of a closet philosopher, perhaps, to deal with practical questions.

A writer in an English review some months ago claimed that marriage was on the decline, that mankind was losing faith in it, and argued that among the causes which tend, as the world grows older, to make the unwedded more averse to marriage and the wedded more prone to divorce, is the undoubted and general advance of culture. The fact is noted that in Germany, England, France and America the marriage rate has taken a retrograde direction, while at least, in the three countries last named, there is a constant increase in the number of those who appeal to the courts for divorce. Thus the very nations in which the tendency strongly shows itself to depreciate the

value of the institution of marriage are those in which the populations have changed enormously during the last twenty-five years in intellectual and artistic culture, and in which the demand for higher education has received general attention and has been partially satisfied.

But why should advance of culture be accompanied or followed by decline of matrimony? Because, this writer argues, the transformation of humanity in its higher stages of civilization leads to a new conception of marriage, which becomes less and less the alliance of a man and woman for commonplace objects, and more and more the union of two beings whose intellects, feelings and tastes have become highly developed and sensitive. The institution of marriage, culturally and aesthetically considered, becomes hampered by the elaborateness of the preliminary conditions, as in nature vitality becomes endangered by the increased complications and increased delicacy of the organism. Culture produces fastidiousness and the conditions of cultural unions are necessarily delicate. Culture intensifies individuality, taste and sensibility. The conditions of a cultural marriage existing in the persons who have the opportunity of marriage are rare, since the number that is capable of the highest degree of culture is comparatively small. Matrimonial choice to those of exquisite sensibility and critical fastidiousness is narrowed to an indefinite extent. The cultured and refined man or woman shrinks from wedlock with one whose person, taste or character is repulsive or unattractive. With them incongruous unions must become rarer as the world advances in culture. Indeed, culture, by tending to strengthen individuality, both intellectually and aesthetically, induces a condition which predisposes to single life.

The writer whose views I have outlined regards marriage somewhat as the evolutionist regards partly or wholly atrophied organs; that is, as indication of a prior stage of development, a stage partly or wholly outgrown. The social conditions in Athens in the time of Pericles, of Rome in the age of Augustus, and in Italy during the renaissance, each marked by a diminution of marriage especially among the cultured and wealthy classes, are adduced to corroborate the position "that marriage and culture are inversely related the one to the other."

An implication of this view would seem to be that the perpetuation of the race must be left in the future, as it has been in the past, mainly with the uncultured, those in whom the intellect and the higher sentiments are comparatively undeveloped, those who are urged into marriage by all-powerful instincts which men possess in common with brutes, and who yield to these instincts with little, if any, thought of the quality of offspring or the future of the race. The review writer might have gone further and shown that not only is there a decline of marriage, as men and women rise above the ordinary conditions of life, but that in the marriages which do take place, fewer children are born than in the marriages among the unintellectual and uncultivated classes.

With higher development, generally speaking, there is neither the desire nor the capacity for reproduction on a large scale. The absorption of energy in intellectual pursuits reduces physical virility, and at the same time impairs the strength of the paternal and maternal instinct. The woman of large mind, occupied with intellectual interests, feeling strongly her individuality and imbued with a purpose in life, is not willing in this day to give the best part of her life to bearing and rearing children, "as many as it may please God to send." With the advance of civilization the tendency is to late, rather than early marriages, and to the reduction to a minimum of the child-bearing period, that the woman may, both before and after marriage, have time and strength for intellectual and aesthetic pursuits. For large families, as a rule, we must go among the poor and ignorant—too often among the thoughtless and improvident—those among whose offspring mortality is frightfully large.

The main contribution of the cultured class to the world's advancement must be in the thought and example which it gives to the world. The intellectual superiority of a Socrates, an Aristotle, a Bacon, a Shakespeare, a Kant, a Mill, a Spencer, a Lamarck, a Lyell, a Darwin, a Webster, a Sumner, a Phillips, a Longfellow, an Emerson, cannot be—for reasons which need not be considered here—transmitted from sire to son. Nature will not allow a permanent aristocracy far above the mass of human kind. The old aristocracies die out; while from the rugged and robust sons of toil grow up new aristocracies, which also have their run and become extinct. Every aristocracy in the world has had to recruit from outside populations. The solidarity of the race involves a limit to the highest, while the lower units of the social organism slowly rise, by reason of a multitude of agencies, to higher conditions.

The gift of Greece to the world was her legacy of thought, of philosophy, science and song, of literature, oratory and art, rather than in the transmitted

physical or psychical qualities of her famous men, whose genius as expressed in language has become incorporated with the race, aiding and advancing the entire world. No nation can remain permanently exalted above all other nations. Increase of civilization is accompanied by increase of means of communication between nations and increase of means of diffusing light and knowledge among men of every clime and condition—the negroes of Africa as well as the people of Germany, England, France and America.

The decline of marriage with the advance of culture is but temporary. With the readjustments of a higher social order must come the conditions of the "cultural marriage" and the knowledge of its requirements, with ability to adapt life to the individual necessities and social needs. The ideal marriage cannot be realized suddenly by the mass of people, but toward it the world is moving. Meanwhile it is best not to exaggerate the proportion of unhappy marriages either among the cultured or uncultured classes. Some people are morbid on this subject—the evils of marriage—and from their writings one would infer, if he did not know to the contrary, that happy wedded life is an exception under present social conditions. On the contrary, I believe that by far the larger number of marriages—even though most of them are far from being ideal unions—are a source of more satisfaction and enjoyment and are more promotive of individual and social wellbeing than is any other institution or relation in our social life.

A HEBREW VIEW.

The following argument on Sunday opening of the World's Fair is from the *Jewish Reform Advocate*, edited by Rabbi E. G. Hirsh, of Chicago:

Not merely the Jews have their Sabbath fanatics; our neighbors, the non-Jews, are troubled by them as much as we are. Quite an army of them invaded recently our city [under the lead of Col. Shepard and Prof. Patton] and consumed the time of the National Commissioners having in charge the World's Fair, with their weary and threadbare arguments in favor of closing the doors of the exhibition on what they choose to call the Lord's day. One is at a loss which to admire the more, the self-assurance of these gentlemen who apparently have no fear to bid defiance to common sense, or the persistency with which old errors will cling to life. One thing must be placed to their credit, however. They carried out a well concerted plan. No stone was left unturned. They presumed to read a lesson in patriotism and religion to their auditors. For according to them the Sunday, as they desire to have it observed, is both an American institution and a Christian holiday.

With our own [Jewish] Sabbatarians, they share the miopia which fails to detect that the Sabbath arises from human necessity and is not grounded on a divine command. Our own Sabbatarians have, of course, the advantage, if the orthodox line of reasoning is to be adopted. The New Testament theologians have, indeed, no warrant [in their gospels] for the assumption that the Sunday is a day divinely instituted. They should, therefore, not lay too much stress on this point. Nor are the advocates for Sunday closing more fortunate in their plea that the "American Sunday" must and shall be preserved. For they clearly overlook the fact that the larger part of our polyglot population is not of Puritan descent. And it is the Puritan Sabbath they have in mind when they name it the American, in contradistinction to the Continental European Sabbath. The Puritan Sabbath is the child of certain theological notions which only a minority of America's present inhabitants hold.

It has become customary to speak of the Puritan Sabbath as the exact reproduction of the Jewish Mosaic Talmudical Sabbath. Those that in this wise would make Judaism responsible for this perversion of the intents and purposes of the Sabbath day, display woeful ignorance of the true character of the Jewish Sabbath. For the Jews, notwithstanding all the legal cautions which had to be borne in mind, the Sabbath was a day of joy. The Calvinists turned it into a gloomy reminder of man's doom and depravity. They made it a prison-house for the human soul; and by very force of reaction against Puritanism could not but issue the equally erroneous view which would hold the Sabbath day the proper occasion for riot and revelry. The Sabbath is a day which man needs for recuperation and rest. Rest is primarily cessation from usual labors. It is a beneficent provision of the law and one which every well-wisher of humanity will, as far as he is able, preserve on the statute book, which prescribes that one day out of every seven be marked by the suspension of the tasks and the toils which burden the other days. For with these provisions expunged, competition will soon succeed in forcing upon all seven days' work at six days' wages. It is in the interest of all wage-workers that reasonable measures be taken by the state to insure to all the rest of one day. But rest is more than cessation from work. Man is so constituted that one or the

other of his many functions and organs must be active. If proper recreation is not allowed, improper modes take invariably their place. The interests of the non-churched are therefore also to be considered. Fair play for all is prescribed by the true American spirit. And in the question which the directors have soon to decide, this Americanism should above all prevail.

An exhibition such as that which will invite to our city all the nations of the earth is certainly invaluable as a humanizing agency. Its lessons are as impressive as those exposed by altar and church; they are as uplifting. Sunday will be the only day for the working people to visit the exposition grounds. They cannot spare the time on any other day of the week. The very interests of the working classes would thus most emphatically seem to demand that the doors be open Sunday. For the argument that ten other workmen will have to forego their rest is certainly one of the flimsiest. It is a law in all things that the greater good of the community entails sacrifice on a limited number. Arrangements will certainly be possible to minimize this sacrifice on the part of those at work on the fair grounds. Orthodox church people have no scruple to have their coachman work for them on the "Sabbath," and yet his is not the work of necessity or charity. Why then would they now begrudge to hundreds of thousands an opportunity which will never be before them again, to enjoy its advantages without entailing upon them a loss of time or wages? They, above all others, should remember that the Sabbath was made for man, and not man for the Sabbath.

DIRECT RELATIONSHIP.

Modern thought is reviving the distinction that originally existed between priest and prophet, writes Judge James B. Belford in the *Rocky Mountain News*. The office of the former has been to bear man's sufferings and sorrows up to God and make intercession for him; the office of the latter, to bring God down to man, to reveal his loving kindness and mercy and to inform him of what the future has in store for the race of which he is a member. We all know what has been done in the past, how far humanity has marched, what hardships it has endured and what care it has received; but these things will not meet the exactions that the future will make, and it is but just that we should seek some information as to what our duties are to be and how we are to meet them. The priest by his ceremonies commemorates what has been done in the ages gone by; the prophet tells us what God intends doing hereafter. Man is growing a trifle weary of having anyone stand between him and his Maker; indeed, he is inclined to carry on the communications himself. He desires to hear the whisperings from the throne himself and not have them filtered through the doubtful authority of a reporter. He believes that there was a time, before priests or prophets were known, when God did communicate directly with his children, and that he will do so now when the opportunity is offered. The priest has had his face toward the past quite long enough; let him turn about and take the path that leads into the future and there will be no empty pews in the church. Copernicus was troubled for a long time in his efforts to study the stars. He started out with the theory that the earth was the center of the universe and that the planets revolved round it. He could make nothing out of the bewildering maze. Finally it occurred to him to turn himself round, and when he did so he learned that it was the stars that were stationary and that it was the earth that was moving. Probably the pulpit might learn a kindred lesson from the pew. Science has given us a new material heaven and earth. Let the pulpit give us a new spiritual one.

CONVERSATION A LOST ART.

The last of our voice art is conversation. A recent writer in the *New Review*, in an article on "Talk and Talkers of To-day," calls in question the "commonplace of social criticism" that conversation is a lost art, and instances Mr. Charles Villiers, Mr. Gladstone, Lord Granville, Mr. Morley and Lord Salisbury as talkers who may be compared with Sydney Smith, Macaulay, Lord Derby and Bishop Wilberforce. But one might well ask whether these are talkers of to-day or yesterday. Good talkers no doubt there are even in the younger generation, but in comparison with the number of scholars of the day the number of good talkers is pitifully small. What men know they have acquired for the most part through the eye, and such knowledge is not in form to be brought out readily through the mouth. This is a generation of readers, writers, thinkers, experimenters, inventors, but not of talkers. Under our present conditions of life we may expect conversational power to decline still more than it has done.—G. T. W. Patrick, in the *October Popular Science Monthly*.



THE "SONG OF THE SHOP."

[There are shop girls in Islington working 107 hours a week.]

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill bare room
Holding her aching head.
And over her pale, thin face
The tears were beginning to drop,
As, checking a sigh that became a sob,
She sang the "Song of the Shop."

"Oh! it's work—work—work!
Till the brain begins to swim;
And work—work—work,
Till I ache in every limb;
Compelled through the livelong day
Behind the counter to stand
Till the heart grows sick and the brain benumbed,
As well as the weary hand.

"Work—work—work!
In the hurry and rush and glare;
Work—work—work,
In the foul, gas-poisoned air.
Whatever the seasons be,
No change in my lot they bring;
And it's only because the fashions change
That I know it once more is spring.

"Oh! but to breathe once more
The breath of the cowslip sweet;
To see blue sky above my head
And green grass beneath my feet.
Oh! but for one short hour
To feel as I used to feel
Before to the counter I was bound
Like a slave, with chains of steel."

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
Essaying in vain to check
The tears that perforce would drop
As still, in a voice of dolorous tone,
That was half a sob and half a moan,
She sang this "Song of the Shop."

—LONDON TRUTH.

WOMEN VOTERS IN ILLINOIS.

Although the new Australian ballot law recently passed by the Illinois legislature provides that women may vote for Superintendent of Schools, yet just previous to the day appointed for registration of voters it was decided by the county attorney that the law was so worded that "only such women as have received a certificate of naturalization prior to January 1, 1870, are entitled to register." In consequence the Board of Election Commissioners, or rather two of the three members of the board, issued instruction to clerks and judges in the coming election to refuse to allow any other women to register or vote. There is, however, much difference of opinion among lawyers as to the legality of this decision. In consequence, on Tuesday, October 20th, the day of registration in Chicago, there was intense excitement over the matter among both women and men. Many women who would otherwise have registered were deterred from offering their names at the registering places; while others who might have omitted registering determined to test the decision, appeared before the registering board of their precincts and asked that their names be enrolled. In the majority of cases they were refused, but so many different opinions prevailed that in a few precincts no opposition was made to the registration of women. The women suffragists of the city kept open headquarters for advice at the Sherman House, and there reporters from the daily papers applied for the facts so far as known. Here also the women who had been refused registration made affidavits of such refusal in order to test the matter before the proper tribunal. Among the men who have advised the women as to the proper course to be pursued in this matter are such as Judge Tuley, Bishop Fallows, Lawyers Harbert and many other leading judges and lawyers. Mrs. Katherine Tuley, so well known for her untiring humanitarian work, is at present an invalid, but accompanied by her husband, Judge Tuley, went in a carriage to the registration booth of her precinct, and no opposition being made was duly registered. Bishop Fallows was registered, but his wife, who accompanied him, was not permitted to do so. Many women entered written protests against the refusal. Among those who did

so was Ada C. Sweet, formerly pension agent at Chicago. The women who applied for registration were nearly all well-bred women of superior intelligence and culture, many of them heavy tax-payers, and some whose names are widely known outside of the city which refused those names to be registered as voters. The registration returns show that the judges allowed 175 women to qualify—disqualifying 501. Five names were entered without remarks as to qualification. Many women were refused without their names being taken.

A Woman Voters' Association has been organized in the city to take action in regard to the legal aspects of the Illinois law in regard to women voting, and the question will doubtless be referred to the Supreme Court. The adverse opinion rendered by County Attorney Boyle and the consequent public agitation of the question of woman suffrage will do much toward forwarding the movement for full suffrage for women.

I do not hesitate to say, with due deference to the judgment of others, writes Cardinal Gibbons in the *Century*, that in my opinion it is important to the well being of society that the study of medicine by Christian women should be continued and extended. The prejudice that allows women to enter the profession of nursing and excludes them from the profession of medicine cannot be too strongly censured, and its existence can be explained only by the force of habit. It has been urged that women do not as a rule possess the intellectual powers of men, but their ability to pursue the usual medical studies has been sufficiently demonstrated, and it is admitted, even by those who concede to men a higher order of intellect and greater powers of ratiocination, that what women may lack in that direction seems to be supplied by that logical instinct with which they have been endowed by God. It is evident also that if female nurses may with propriety attend men as well as women, that privilege cannot reasonably be withheld from the female physician. Indeed the position of the nurse might be regarded as open to much graver objections, inasmuch as the physician makes but a transient visit to the patient, while the nurse occupies the sick room day and night. The attendance of female physicians upon women is often of incalculable benefit. Much serious and continued suffering is undergone by women, and many beginnings of grave illness are neglected because of the sense of delicacy which prevents them from submitting to professional services of men. There is also an infinite number of cases, known to all who have been concerned in charitable or reformatory work, in which no influence or assistance can be so effectual as that of a physician who is also a woman and a Christian. The alleviation of suffering for women of all classes which would result from the presence among us of an adequate number of well trained female physicians cannot but be evident to all; but I wish to emphasize as strongly as possible the moral influence of such a body, than which there could be no more potent factor in the moral regeneration of society.

Mrs. Henriette R. Shattuck, the authoress, is a living example of what sociologists claim for the laws of heredity. Her father, William S. Robinson, was perhaps the wittiest and most pungent writer ever connected with the daily press of Boston. His best work was done about forty years ago. Mrs. Shattuck's work has been done largely in connection with the woman suffrage movement, but she has engaged in literature also somewhat, and is the author of a bright book for children, entitled "Little Folks, East and West," recently published. Mrs. Shattuck follows more closely, perhaps, in her father's footsteps by preparing "The Woman's Manual of Parliamentary Law." She had already illustrated that a woman could be an accomplished parliamentarian.

The fact has been telegraphed far and wide that the interesting young lady who recently became a member of the Cleveland household is to be called Ruth. Mrs. Cleveland is to be congratulated on her happy selection of a name for her infant daughter. Ruth is all that a feminine name should be. It is brief, musical and significant. It means "beauty," and what more appropriate name could be given to a beautiful girl or woman? Moreover, it is inseparably associated with one of the tenderest and most touching narratives of the Old Testament Scriptures—the story of that Ruth, who gleaned in the fields of Boaz. It is a good, old-fashioned name—

one that savors of the refined and dignified simplicity of the early days of the Republic, when the highest dames of the land did not think their shapely white hands soiled by the performance of housewifely duties. Best of all, in this age of affectation and mutilation of the names of young women, it is a word that cannot easily be perverted and spoiled. The country is tired of hearing about "Lizzies" who were christened Elizabeth, "Mamies" who were baptized Katharine, "Mamies" and "Mollies" whose rightful name is Mary, and the whole brood of "Lotties" and "Dollies" and "Nannies" and their like. It will be hard to make a nickname of Ruth. Mrs. Cleveland has conferred a real boon on her generation by giving her baby a fitting and honored name.

Mme. Caro, widow of the late professor, whose lectures were attended by all the fashionable women of Paris, has received as Caro's wife the prize of money awarded every two years by the French Academy for the best work in philosophy. Mme. Caro is herself a writer of repute. She is author of "Le Peche de Madelaine," a novel published anonymously in the *Revue des Deux Mondes*, which made a sensation at the time in literary circles and roused great curiosity as to its authorship.

The Crown Princess of Denmark, only daughter of the late King Charles XV. of Sweden, is a superb woman. Her wit and intelligence have won for her the friendship of many brilliant men, while her striking beauty is the admiration of Denmark. She and the Queen of Portugal are the two tallest princesses in Europe.

NATIONAL FEDERATION OF SPIRITUALISTS.

(Translation from *Le Messager*.)

The circles and district associations of Brussels, Liege and Du Bassin de Charleroi, re-enforced by a considerable number of Spiritualists of Brussels and Charleroi, assembled on September 6, 1891, and established, after discussion, the following regulations.

Art. 1. The purpose of the National Federation is to unite all the district associations existing, as well as those which will be founded hereafter; together with the organized and private circles and Spiritualists who are neither members of one or the other.

The district associations and the circles will retain their autonomy and independence. Their accession to the Federation does not involve any subordination but only union and fraternity.

Art. 2. All important transactions shall be submitted to the united associations and circles by referendum.

Art. 3. A general assembly of the Federals of Belgium shall take place every third year and shall be held successively in all the principal cities of the country. A special congress having all the attributes of the general assembly, may be convoked if it is deemed necessary and urgent.

Art. 4. The general assembly or the congress will nominate at its meetings the executive members for a congressional term. In case of death or resignation of a member of the committee, his place shall be filled within three months by way of referendum and the elected member shall continue the office of his predecessor till the expiration of the term.

Art. 5. The executive committee consists of seven members chosen by preference from the residents of Brussels and the Province of Brabant. The seven members consist of:

A president, a vice-president, a secretary, an assistant secretary, a treasurer and two commissioners.

They are elected at each congress and are reëligible. Delegates are nominated by the executive committee who are to be advised by the federal council to that effect. The duties of the delegates are defined by the national and congressional council.

Art. 6. The duties of the executive committee are: the execution of the orders issued by the council to whom the committee is answerable. It shall meet as often as required but at least triennially.

Art. 7 and 8. The federal council is composed of the executive committee and the delegates of the district associations and the affiliated circles, which are entitled to a delegate for every fifty members. The term of the delegational office is triennial.

Art. 9. The federal council meets in September of each year: examines the reports of the associations and circles, decides as to proposals and whatever may

contribute to the progress of Spiritualism in Belgium.

Art. 10. All questions are decided by the federal council with the reservation referred to in Art. 2. of these statutes.

Art. 11. No assessments are imposed; the expenses for correspondence, rents, etc., are to be covered by voluntary contributions.

Art. 12. The social seat is at Brussels.

Art. 13. The present statutes and regulations are subject to revision by simple majority of a congress.

SUPPLEMENTS:

The Delegates of the Spiritualists of Belgium in order to form a national federation charge the provisory executive committee (1.) to register the joining circles, conferences and district associations; (2) to submit the regulations and nominations of the provisory committee to a referendum; (3.) to convoke the federal council after the referendum has taken place, in order to take proper steps for the nomination of the delegates.

The members of the provisory executive committee are Messrs. Fritz Charles; Paulsen; Pierrard; Braun; Martin; Jambers; Pette Jaachim.

ECCLESIASTICAL BRAWLS.

The church trials and ecclesiastical brawls that are going on to-day disturb nobody but those engaged in them. What will the intelligent, thinking world care what resolution a few theological rufflers pass, about the plenary or non-plenary inspiration of the scriptures, when it recalls the fact, attested by all early history, that there were thousands of souls in Asia, Egypt, Greece and Rome filled with the power of the religion of Jesus years before a letter or line of the gospels we now have were written, and that this religion would be felt and recognized and preached if all these scriptures should disappear entirely? A hundred years ago they had in Germany just such controversies as we are having now. The controversies and the men engaged in them are almost forgotten, but Christianity is still strong and vigorous. Lessing, the philosopher and poet, ridiculed and illustrated them in this appropriate story:

"A wise king of a great realm built a palace of immense size and very peculiar architecture. About this structure there came from the very first a foolish strife to be carried on, especially among reputed connoisseurs, people, that is, who had least looked into the interior. This strife was not about the palace itself, but about various old ground plans of it and drawings of the same, very difficult to make out. Once, when the watchman cried out 'Fire,' these connoisseurs, instead of running to help, snatched up their plans and, instead of putting out the fire on the spot, kept standing, with their plans in hand, making a hubbub all the while, and squabbling about whether this was the spot on fire, and that the place to put it out. Happily the safety of the palace did not depend on these busy wranglers, for it was not on fire at all. The watchman had been frightened by the northern lights and mistaken them for fire."—*Judge James B. Belford.*

AN OBJECT LESSON.

There are many kinds of fashionable foolishness, some of which are best corrected by a lesson in kind. A writer in the *Boston Post* reports such a lesson, which might well be tried in many families. The younger members of the family of one of his friends had fallen into the way of using many senseless phrases. With them everything was "awfully sweet," "awfully jolly," or "awfully" something else.

One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in the car with a noted wit, whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter which had been set before him at a country hotel as "divinely rancid."

The young people stared, and the eldest daughter said, "Why, papa, I should think you were out of your head."

"Not in the least, my dear," he said pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not so fashionable as they were in his family.



MR. CONWAY'S MISTAKES.

TO THE EDITOR: Is Mr. Moncure D. Conway a hopeless blunderer? His mistake about the Mecklenburg Declaration of Independence I first exposed in three papers. Then came a fuller exposure by the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, August 8th. The latter drew forth a reply by Mr. Conway, in which he acknowledged his mistake in supposing that the South Carolina Gazette, of June 13, 1775, contained the four resolutions of May 20, 1775, which Jefferson pronounced spurious. It is the twenty resolutions of May 31, 1775, that appeared in the South Carolina Gazette, and in them there is no phrase paralleling the Declaration of Independence.

But now Mr. Conway, assuming that the resolutions of May 20, 1775, are genuine, attempts to account for Jefferson's non-recognition of them by his "feeble memory" and "jealousy concerning the paternity" of the Declaration of 1776. "Feeble memory" indeed. How about the memory of John Adams, who was dumb-founded in 1819 to see the resolutions, and sent them off in hot haste to Jefferson? The fact was, nobody remembered those resolutions because they were spurious. And, furthermore, everybody had forgotten about the twenty resolutions of May 31, 1775, which had been forwarded to Congress in that year.

Old matter is said to have been followed in the colony of North Carolina, so that May 20th, O. S., was May 31st, N. S., and the meeting on that day passed no resolution like the following:

"Resolved, That we do hereby declare ourselves a free and independent people, and of right ought to be a sovereign self-governing association, under the control of no power other than that of God and the general Congress, to the maintenance of which independence we solemnly pledge to each other our lives, our fortunes, and our most sacred honor."

This resolution, if genuine, would prove Jefferson a plagiarist. But even John Adams was soon convinced that all four resolutions were spurious.

In January last Mr. Conway discovered an essay on slavery, by Thomas Paine, which he partially reproduced in *The Nation*, February 26, 1891, with comments. In those comments I was constrained to notice and expose three important errors, to wit:

1. That at the time Paine wrote that essay on African slavery he was a devout Christian.

2. That that was Paine's first essay, March 8, 1775.

3. That he edited the Pennsylvania Magazine all through the year 1775.

I proved by a letter of John Adams to Dr. Rush, April 12, 1809, that Paine, as early as January, 1776, said to John Adams: "I do not believe in the Old Testament. I have thoughts of publishing my sentiments of it, but, upon deliberation, I have concluded to put it off till the latter part of life." And I quoted Paine's "Age of Reason," in which he says that at eight years of age, after hearing a sermon on "Redemption by the Death of the Son of God," he revolted at the idea of "making God Almighty act like a passionate man, that killed his own Son when he could not revenge himself any other way."

In regard to Paine's early writings Mr. Conway, aware of the fact that "The Case of the Officers of Excise" was printed in 1772, attempted to reconcile the contradiction by saying: "This, however, though printed, was not published until 1793." In December, 1772, Paine wrote to Dr. Goldsmith a letter, presenting him with a copy and saying: "I was advised to print 4,000 copies, 3,000 of which were subscribed for by the officers in general, and the remaining 1,000 reserved for presents."

But as far back as 1759, when Paine was a master stay-maker at Sandwich, a prize being offered for the best epitaph on Gen. Wolfe, Paine wrote an ode, which, being too long for an epitaph, was published in the *Gentleman's Magazine*, and was soon afterward set to music, became a popular song, and was sung by the Anacreontic and other societies.

The third error of Mr. Conway was in regard to Paine's connection with the Pennsylvania Magazine in 1775. I proved

that Paine contributed several anonymous articles to the first number, and yet in a letter to Dr. Franklin, accompanying the second number, he said: "The first I was not concerned in." And in the same letter he said that with his assistance the number of subscribers had increased from less than 600 to upwards of 1,500. From this I inferred that the assistance rendered to the publisher was canvassing for subscribers. And that was doubtless what Paine received pay for by installments all through the year as the subscriptions were paid. The work of editing was next to nothing, the only article of an editorial nature being a brief introduction to the first number, which Paine said he was not concerned in. And his own contributions were undoubtedly gratuitous, it being an unwritten principle with him to take no pay for and make no profit from his literary work.

Furthermore, after the April number of the Magazine, which contained only one probable contribution by Paine, namely "Cupid and Hymen," signed "Esop," I do not find, during all the rest of the year, but two contributions by Paine, to wit: two poems by "Atlanticus," both in the July number.

The fact was, that after April, 1775, and until near the end of that year, Paine was in England, contributing revolutionary articles to a weekly paper called *The Crisis*, and generally signing himself "Casca." The paper was started in January of that year, possibly by Dr. Franklin, and its principal contributor, "Casca," was unknown to the publisher. Doubtless the cause of the sudden and secret departure of Paine from Philadelphia was the necessity of procuring a supply of saltpetre and other materials of war which the colonies urgently needed and without which a revolution was impossible.

WASHINGTON, D. C. W. H. BURR.

CONSTRUCTION VS. DESTRUCTION.

TO THE EDITOR: If I had the ability to write an exhaustive essay on any subject and was commissioned to select the one which, if properly presented, would in my judgment do more good than any other, it would be construction vs. destruction. I would argue that in every line of thought, socially, politically, religiously, the only true policy is to bridge every chasm of error and imperfection, by a new and better way and when such a path with solid foundations and easy ascent was well graded, its completeness would compel the masses, who are constantly reaching out for better things, to walk in this better way. It seems to me passing strange that there should be in almost every line of thought such a determined disposition to destroy the belief of others, rather than spend the time and energy at command in constructing a belief or system so perfect that every opposing belief would die a natural death, or be so absorbed in the better as to entirely lose its identity.

In theology, the numerous sects are constantly at war trying to undermine and destroy the beliefs of each other, and if the world is any better of year to year, it is because of the leaven of evolution working with the people and in spite of the turmoil and wrangle to destroy which seems to be the calling of so many writers and teachers. What may seem to us as absurd views held by others cannot be corrected by bringing up and throwing pen pointed shafts at those who differ with us. Combative argument strengthens an opponent but never changes his belief. The people will almost unconsciously absorb and assimilate the thoughts and beliefs presented to them that seem most reasonable. No man will travel in an old ship with rotten timbers, if there is a new and staunch steamer at the dock bound for the same port.

Without attempting to tear down and haul away old structures why not start a new and better building on the vacant lot adjoining. It may be best to limit the height of Chicago office buildings, bulk of brick and stone, but there is absolutely no limit as to the height which mental castles, for the uplifting of humanity, may not be built. Commencing with a solid foundation of truth and with a vast storehouse to draw from, we may keep on building with the same material, every truth squaring itself with every other truth, until finally we have a structure which pierces the clouds, with a fine outlook from every story and every window; and ascending to the top we may with the eye of faith and the logic of reason penetrate eternity. To build thus wisely requires the best thought of every hour and leaves no time to argue against the imperfections and inconsistencies of others. Our building when completed, will be our best and most convincing argument; the small peo-

ple who live in the smaller houses will feel lonely and desert the old structures, to climb with us. Every sect, creed and denomination seems to be a necessity for the race, not perhaps necessary for me or another, but for some one. All people cannot be on the same mental plane at the same time, but the tendency of all should be upward, so let us keep on building.

CHICAGO, ILL. VERITAS.

In a large and all around way we assent to the plea of our esteemed contributor. But like most statements it will bear modification. One whose physical eyes are obscured by cataracts can never be made to see physical objects though constantly in the company of one with perfect eyesight. A severe surgical operation must first be undergone to clear away the obstruction. So with the mental vision: it is, alas, too often the case that cataracts of superstition, *a priori* opinions, and prejudice must be removed by mental surgery before the normal powers of the spiritual vision can have play.

SLATE WRITINGS.

TO THE EDITOR: As a student of psychology, I shall be glad if you will permit me to make a few observations on the slate-writing experiences of Mr. W. Emmette Coleman and Rev. M. J. Savage, described by the former in THE JOURNAL of October 10th. Whether or not Mr. Savage is convinced that his experiences with Mrs. W. Francis were due to the agency of spirits we are not told, but we very properly assume that his judgment continues in a state of suspense. Looking at the matter as an outsider, I should say that he could not properly do otherwise than doubt. Mr. Coleman, however, affirms, as to his own belief, that he knows positively "an unseen physical power and an unseen intelligent agent were exhibited" in the phenomena he witnessed, and from his statement in relation to Mr. Savage's three-fold classification of spiritualistic phenomena, it is evident that by the unseen intelligent agent he means a disembodied spirit. Now there is a class of observations which show that the spirits who are accountable for many of those phenomena are yet in an embodied state, so that a physical explanation of them is possible.

Years ago I contributed to the London Anthropological Society a paper on that class of observations and they have always appeared to me to furnish the real explanation of most of the facts of Spiritualism. In association with thought-transference, the general truth which underlies them, if it is a truth as Spiritualists assert it to be, will perfectly account for Mr. Coleman's slate writing experiences, as well as for the automatic writing of epileptics. The latter is explained as being due to the existence in the human organism of a double personality or consciousness. This is only another phase of the curious phenomenon of the double, or duplicated form, which has been repeatedly seen, and which is of a physical nature, and not spiritual in the ordinary sense of this term. But there are various phases of the "double," as this duplication has been noted of the limbs, and more especially of the hand. The spectral hands of the Davenport cabinet had just such an appearance as that ascribed to the double.

I do not wish to vouch for the truth of any of the observations here referred to, nor yet for that of slate-writing, as I have had no experience of either; except so far as the exhibition of the Davenport brothers may be accounted as such in relation to the duplicate hand. But assuming the facts recorded to be true, and also Mr. Coleman's statements, of the truth of which I have no doubt, it appears to me that the experiences he describes can be well and fully explained by reference to the phenomena of the double, adding thereto thought-transference, without calling in spirit agency. That the medium himself was the unconscious agent is the only proper conclusion, assuming the possibility of the exercise in the phenomena of slate writing of the double hand. The fact of invisibility is nothing, as the existence of the double hand is a general fact of Spiritualism, and yet it seldom becomes visible. Hence when Mr. Coleman states that writing could be obtained "while the slate was held away from the table in the air, with our eyes fixed on Mrs. F.'s hand as she held the slate," he does not furnish evidence, as he supposes, that the writing was not done by Mrs. Francis.

He proves only that it was not done by her visible hand.

The sub-conscious self may still have been the real agent in the phenomena, and the failures of Mr. Savage confirm the view that to it they must be traced. We are told that writing came once when he had hold of Mrs. Francis' hand under the table, while she held the slate, but the writing said, "Do not disturb the conditions;" as though the holding of the hand interfered with the duplicating process. So also writing could not be obtained when the slate, wrapped in a handkerchief, was held over the table, or when it was held before a mirror, into which the sitters were looking. In these trials the conditions essential to the exercise of the psychic power were disturbed, and therefore it could not be exercised.

It may be said that on other occasions trials of a similar kind were successful, as in the case of the mirror. Mr. Coleman states also that he received writing on the slate on the table while it was partially covered by a handkerchief. This "partially" may, however, have made all the difference, but probably the real cause of Mr. Coleman's success, as of that of other Spiritualists, was their mental condition. This has undoubtedly considerable influence over the exercise of the psychic power, and Mr. Coleman's faith would aid in its exercise. At the same time, the fact that, notwithstanding the anxiety of the medium "to procure the best results" for Mr. Savage's satisfaction, there were so many failures, confirms the opinion that she was the real actor in the phenomena. Schopenhauer has a pertinent remark which may be used in illustration. He says: "If a man does a thing unconsciously it costs him no trouble; but if he tries to do it by taking trouble he fails." This furnishes, according to the view of the phenomena, an exact reason for the failures. Moreover, the facts mentioned in connection with the visible movement of the pencil is consistent with the explanation I have given. The power of the duplicated hand, or rather the psychic influence exerted through it, would naturally increase with exercise, as it appears to have done with Mrs. Francis. At first, the mere looking at the pencil caused it to stop, but now it can be seen moving and writing for a brief space of time; although there is not yet sufficient power to write on the slate in the usual way. The son of Mrs. Francis had the same power but lost it, apparently through nervousness and alarm at the phenomena.

In conclusion, I would remark that evidently the same intelligence which wrote on the slate answers to Mr. Coleman's inquiries, obtained from his mind the information necessary for the purpose. The fact of thought-transference is now pretty well established, and probably the sub-consciousness, or hidden self, which acts through the psychic's organism, would have no difficulty in establishing a relation with the sub-consciousness of the inquirer. If so, the mere fact that some of the points alluded to were absent from the thoughts of those present presents no difficulty. Here again Mr. Coleman's unhesitating frame of mind would be of service to the psychic, while the mental condition of Mr. Savage would have the opposite effect, and would probably hinder the thought-transference and the slate-writing. To a simple psychologist there is no evidence in any of the facts mentioned by Mr. Coleman of "spirit" interference, and everything points to the explanation I have given them—that they are evidence merely of the possession by Mrs. Francis of a special psychic power.

Yours,

C. STANILAND WAKE.

CHICAGO.

Here is a little baby logic given the writer by the auntie to whom it was addressed. The author, Master Evans Zevely, is the bright little son of a Washington City lawyer—a fact which may possibly account for the early display of logical power. "Auntie, dear," the little fellow began, with a serious and anxious air, "there's a question that has been troubling my mind. I've been learning at school that the blue is atmosphere and it keeps right on, so you can't go up through it and get to heaven. And in Sunday school they said heaven is above us and hell below us. But how can that be if there is air all around the earth? And hell can't be in the earth, for they have dug and dug and found nothing." He spoke deliberately, hesitating at this point a moment and then instantly, his face lighted as with a flash, clapping his hands together, exclaimed joyfully:

"O, auntie, I know! I'm the discoverer of the age! The sun is hell!"

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Dr. Huguet: A Novel. By Edmund Boisgilbert, M. D., (Ignatius Donnelly), Chicago. 1891. F. J. Shulte & Company. pp. 309. Cloth, price \$1.25.

We are living in the era of the marvelous in literature and this work of Mr. Donnelly is a strong and stirring contribution to psychical romance. The motive of the story is justice toward the negro race. Dr. Huguet, the hero, is a fine type of the aristocratic, fastidious, cultured Southern gentleman, wealthy and a descendant from an old and honorable family. He has scruples in regard to slavery itself, but still holds strong race prejudices. While in a disturbed state of mind in consequence of circumstances which arouses within him a self-conflict between his innate sense of right, and his inherited prejudice against the negro, he is awakened one night to behold a wonderful and warning vision. Going to sleep thereafter he awakens in the morning to find himself in a negro cabin, and his real personality hidden in the loathsome body of one of the ugliest specimens of the black race. During the night a transfer of souls has been wrought by which Sam Johnson, a brutish chicken thief, becomes to outward appearance the refined Dr. Huguet, who is betrothed to a lovely and cultivated young lady. While the real Dr. Huguet is imprisoned in the despised negro's body, still retaining all his gifts of intellect, of graciousness of soul, his learning, his esthetic tastes, and high aspirations,—while the chicken-thief in spite of his surroundings and supposed attributes as Dr. Huguet—which he eagerly takes advantage of—is still on the same low plane of intellect as when known as Sam Johnson. It will be seen that here in this situation are great possibilities and Mr. Donnelly has worked out the idea remarkably well. There are many tragic episodes, before Dr. Huguet can convince anyone that he is the Dr. Huguet. The re-transfer of his soul to his own body only takes place when the supposed Dr. Huguet is shot for his misdeeds. One of the amusingly characteristic things in this fictitious work of the author of the Bacon-Shakespeare's "Great Cryptogram" occurs in the courtship of the hero, where his admiration of the young lady is awakened by her appreciation of the works of Bacon, and her discovery of parallelisms between Ben Johnson and Shakespeare.

Little Folks East and West, comprising "Prairie Stories," "Mother Goose Stories," "Fairy Stories," and "True Stories." By Harriette R. Shattock. Boston: Lee & Shepard. 1892. pp. 95. Cloth, illustrated, price 75 cents. Chicago: A. C. McClurg & Co.

A collection of thirteen simply told yet charmingly fresh stories for children. This is, we believe, Mrs. Shattock's first contribution to the literature of childhood but this work we feel assured will win for her a warm welcome among those for whom she writes, should she make further contributions in this direction. The stories concerning child life on the Western prairies are delightfully realistic, and this book with its handsome covers and many spirited illustrations will make an appropriate gift for the coming holidays.

Augustus Jones, Jr.; The Little Brother, and Other Stories. By Fitz-Hugh Ludlow. Boston. 1891. Lee & Shepard. (No. 13, Good Company Series). pp. 293. Paper, price, 50 cents.

Four short stories, told in a tenderly humorous vein, true to life, make up the contents of this work. In each of these stories is embodied a charming picture of innocently wise child life. It is delightful to come across such breezy and sympathetic pictures of genuine boy nature. Into each story is interwoven a realistic love affair.


MAGAZINES.

Among the most interesting articles in the *Chautauquan*, for November, we find an illustrated sketch of "Thomas Jefferson," by Prof. C. J. Little; "Progress of the Colored People in Washington," by Margaret W. Noble, and "Women's Clubs in London," by Elizabeth Robins Pennell. Fine portraits of Jefferson, Elaine Goodale Eastman, Olive Thorne Miller, Frances Willard, and Countess Annie de Montaignu are given.—The leading article in the November *Popular Science Monthly* is on "University Extension," by Prof. C. H. Henderson, and the subject is also discussed editorially. Robert T. Hill, in an

article entitled "Do We Teach Geology?" is inclined to think that much of our science teaching is still unscientific. W. G. Benton gives an account of "The Ethics of Confucius," and Prof. G. L. Goodale, in "Possibilities of Economic Botany," describes some of the plants that might be cultivated for food if any of our present food plants should be lost.—The November *Atlantic Monthly* among other attractions has a sparkling sketch of "Count Tolstoi at Home," written by Isabel F. Hapgood; a paper by W. J. Stillman, on "Journalism and Literature," and a picturesque description of life in Japan, entitled "The Chief City of the Province of the Gods," by Lafcadio Hearn. Mrs. Catherwood's charming story, "The Lady of Fort St. John," is brought to conclusion in this number.—The November *New England Magazine* opens with a timely paper on "The Home and Haunts of Lowell," contributed by Frank B. Sanborn. LeRoy Phillips writes about "The Poems of Emily Dickinson," and Rev. G. L. Chaney contributes an article on "Atlanta" to the New South series. "Dr. Cabot's Two Brains" is a story in which science and sentiment are agreeably mixed by Jeannette B. Perry.

Albert Bushnell Hart, of Harvard University, contributes an article to the *New England Magazine* for November, in which he discusses the cause of the defeat of the Confederacy in the war. A number of novel arguments are presented in his review of the situation, both before the shot of Fort Sumter and after Lee's surrender. It is an article which is bound to interest both Northern and Southern readers, and is strictly judicial and impartial.

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An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."


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Mercer, Pa., Dec. 25, 1890. Prairie City Novelty Co., Chicago, Ill.: DEAR SIR: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.: DEAR SIR: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 63, Rockville, Ct.

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THE OLD CHURCH BELL.

By BELLE V. CUSHMAN.

In a Vermont town, just over the line, In woods smelling sweet with hemlock and pine, There stands by the roadside, old and brown, A bell, that once hung in Halifax town.

Hung for years in the old church steeple, From far and near it summoned the people, From hamlet and farm it called them in To hear the word, and repent of their sin.

But little is known of the old church bell— I would that its tongue a story could tell Of the days of old, when its faithful call, Summoned the people, one and all.

Perchance as its notes rang loud and clear, They filled the listener's heart with fear, Recalling the sins of his thoughtless youth That led him away from the paths of truth.

He thought of the things he had done and said, He thought of the hours he had wasted in bed, He thought of his Bible laid on the shelf, And he thought of his own unworthy self.

But he answered the call of the ringing bell, Though he feared his soul was doomed to hell— For he hoped to find in sermon or prayer, Some word that would lighten his load of care.

But the minister old was hard and stern, He thought it but just that sinners should burn. So the fear of the law he faithfully taught, And sermon and prayer with terror were fraught.

He talked of Sinai's broken law, He told of a place that we mention with awe, They sang of the wrath of God to come— Then he sent his congregation home.

No wonder the sound of that iron bell, Reminded those pious souls of hell, For the minister sought by day and night To guide them to heaven, by Hades' light.

And the sexton grey as he pulled the rope, Thought over these things and expressed a hope, That the work he did in ringing the bell, Might have helped to save some souls from hell.

But one Sabbath morn as with holy zeal, He rang on the bell its loudest peal, A strange sound fell on his listening ear— "The old bell is cracked," he said, "that is clear."

He meant it was not clear, and that was right— For on Monday they pulled it down in sight And found that a crack had ended its days; No more could it ring for prayer or praise.

So they carried it gently out of the town, And there by the roadside laid it down. In a cool, shady nook where the waters fell From a brooklet near, they inverted the bell.

And there from the heart that forever is stilled, With fresh flowing waters constantly filled, It gives men and horses who pass that way A generous drink—with nothing to pay.

So now this old bell with a broader creed, Through its emblem of truth and of love indeed, Preaches a sermon, broader and higher Than ever was heard 'neath the old church spire.

In its waters so cooling, fresh, and fair, We may read of a Father's loving care, We are told of an all controlling good, And convinced of the human brotherhood.

The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL has received the following letters and takes great pleasure in making them public, as it is a satisfaction after publishing a large advertisement to know that it not only paid the man who inserted the advertisement, but also give great pleasure to every one who replied.

531 JERSEY ST., QUINCY, ILL., OCT. 2d, 1891. J. D. LARKIN & Co., BUFFALO, N. Y. Gentlemen:—The Combination box with the Chautauqua lamp safely received. I am greatly pleased. The Chautauqua Plano Lamp is the handsomest one I ever saw. Enclosed please find \$10.00 for another box. Very Respectfully, MRS. J. W. KOCH.

72 HEYWOOD AVE., ORANGE, N. J., SEPT. 28, 1891. J. D. LARKIN & Co., BUFFALO, N. Y. Gentlemen:—The Combination box with the "Sweet Home" soap and various other articles ad libitum, together with the "Chautauqua Plano Lamp" with the beautiful red shade and all of the trimmings as promised, has come safely to hand, (See advertisement in RELIGIO-PHILOSOPHICAL JOURNAL of September 26th.) and certainly do not regret that I sent you my order. Very Respectfully, (REV.) S. C. LEONARD.

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CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

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CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names.

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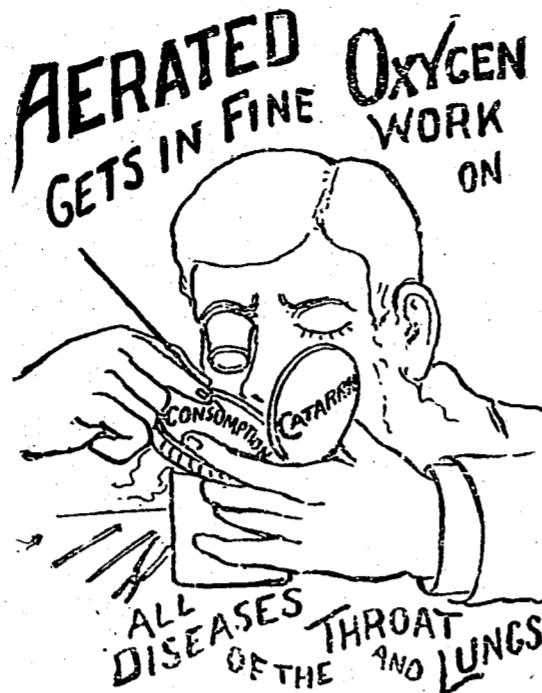
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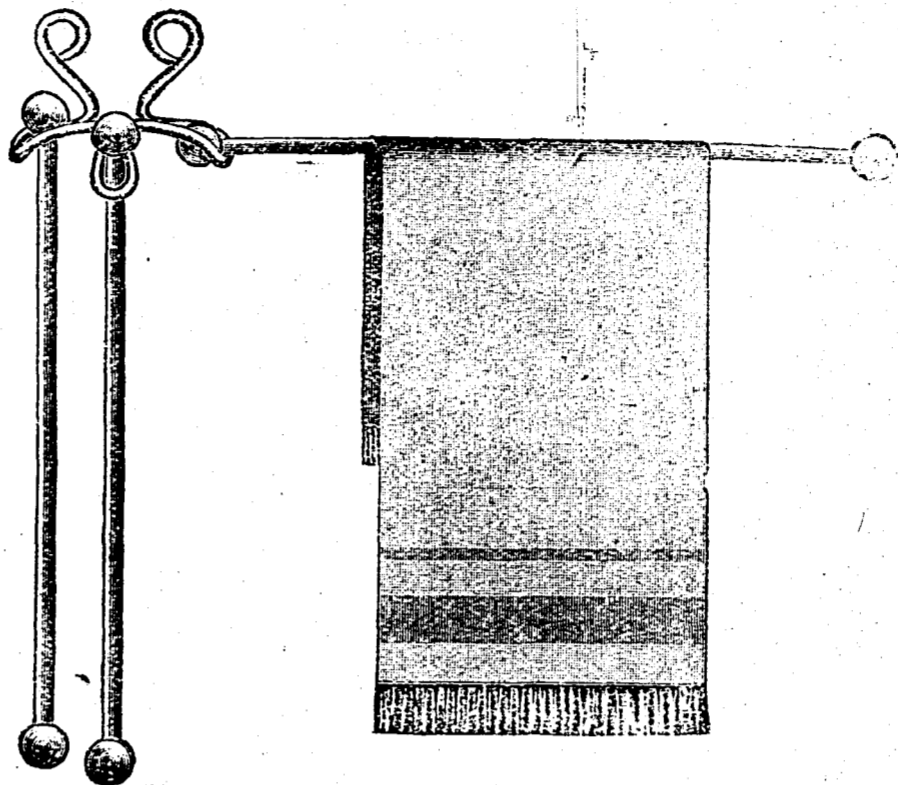
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The late Professor S. B. Brittan thought very highly of Dr. Crowell's book "The Spirit-World." Writing of this remarkable book on one occasion Dr. Brittan said:

"It is the common objection to most of the books which have been published in the interest of Spiritualism that they are vague and indefinite in their descriptions of the other world, and that they give us no details in respect to life in the spheres. This certainly cannot be said in truth of this work. On the contrary it mainly consists of such descriptive details, and it answers—from the standpoint of the spirit teachers—numberless questions which are on the tongues of all inquirers. It is this feature of the work, more than all others, that will cause it to be widely circulated and read. Dr. Crowell's invisible teachers are not ancient souls of prehistoric ages. They were not cradled in Egypt. They did not worship in Grecian temples. They were neither Jewish prophets, nor Christian apostles, but men of our own time. They do not betray the empty ambition that aims to govern by a subjugation of reason and conscience."

Mr. Sidney Morse, the sculptor of well-known busts of Emerson, Theodore Parker, George Eliot, and others, and formerly editor of the Boston *Radical*, has been for the past year giving conversational lectures on "Art Literature and Personalities" illustrated while he talks with clay and charcoal sketches, which have won wide and favorable comment. He is now prepared to repeat those lectures in any locality where desired, on such subjects as "The Sculptor's Art," "Memories of Emerson"—

with whom Mr. Morse was personally acquainted—"The Anti-Slavery Epoch," "Carlyle and Emerson," "Lowell—Holmes—Whitman," etc. Send for circular to Sidney Morse, Hillside, Wisconsin.

Friends of Spiritualism and psychical science can do a good work for both by persistently calling the attention of their local news and book dealers to THE JOURNAL and inducing them to keep it for sale on their counters. Many people who from various causes find it inadvisable to subscribe for a Spiritualist paper regularly, will buy one frequently if they can readily obtain it at a news stand. The same argument applies to Spiritualist pamphlets, many more of which could be sold if displayed on news counters—particularly such pamphlets as "The Watseka Wonder," "Heaven Revised," and "Signs of the Times."

Dulany Forrest Blackburn, Killeen, Bell Co., Texas, who belonged to Company D, First Middle Tennessee Infantry, wishes any of his old comrades who may see this paragraph, to write him giving their addresses. His attorney tells him that to procure a pension, to which he says he is entitled, he must have the evidence of two of his command or one commissioned officer. He adds: "I used to go every day to Nashville to get newspapers for the regiment; my colonel, Gillen, had me to write for him in his tent, and to clerk for him when he was appointed provost marshal."

In years past Mrs. Jennie C. Jackson was widely known as a healer in this city; after several years absence from Chicago, engaged in business, she has now returned and taken up her practice once more. Mrs. Jackson is an excellent healer as we know from personal observation, and her old acquaintances will be glad to know that she is pleasantly located at 427 Washington boulevard.

Next Sunday at Union Square Hall, San Francisco, Elizabeth Lowe Watson will, so THE JOURNAL is informed, begin a three month's course of lectures. The people of that city are to be congratulated in that they are to have the opportunity once more of listening to the teachings of this inspired woman.

B. F. Underwood will give an address next Sunday evening, commencing at 8 o'clock, at 116 Fifth avenue, Chicago, on "Some Psychical Facts and Theories."

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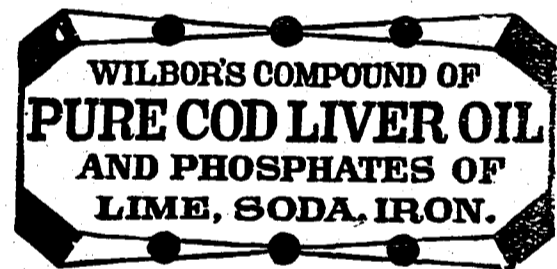
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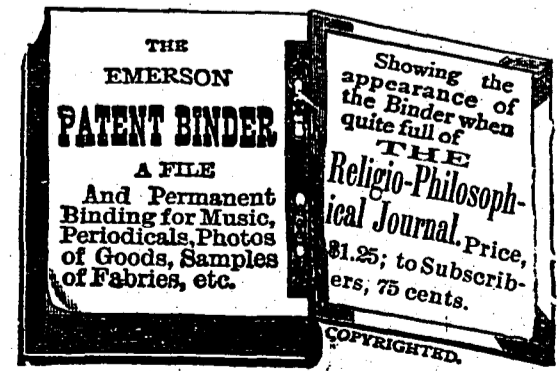
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